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*Atharvaprāyaścittāni.* Text mit Anmerkungen von Prof.  
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Germany.

Om namo 'tharvavedāya<sup>1</sup> || athā 'to yājñe karmaṇi prāya-  
ścittāni vyākhyāsyāmo vidhy-aparādhe<sup>2</sup> | sarvatra<sup>3</sup> punaḥ kā-  
ryam<sup>4</sup> kṛtvo 'ttarataḥ prāyaścittam prāyaścittam vā kṛtvo 'ttara-  
taḥ samādhānam<sup>4</sup> | yat pūrvam prāyaścittam karoti grhaiḥ paśu-  
bhir evai 'nam samardhayati | yad uttarataḥ svargenai<sup>5</sup> 'vai 'nam<sup>6</sup>  
tal lokena samardhayati<sup>6</sup> | katham<sup>7</sup> agniṁ ādhāyā 'nvāhārya

<sup>1</sup> B om namo brahmavedāya C om namo gaṇeśāya || atharvavedāya  
namah || <sup>2</sup> A 'yarādhe; dafür setzt K. Ś. 25. 1. 1 folg.: karmopapāte  
und fügt hinzu: sa ca catuḥprakāro bhavati akaraṇam nyūnakaraṇam  
atiriktakaraṇam ayathākaraṇam ce 'ti; Āśv. Prāy. 1b: ... śrautaprāyaściti-  
tāni ... vihitā-'karaṇe anyathā-karaṇe ca bhavanti | Śrautaprāyaścitta-  
candrikā 1. 1: śrauta-karmasu bhrama-pramādābhyām akaraṇasyā 'nyathā-  
karaṇasya vā sambhāvitatvena karmaṇām asāṃgatvā-'pattiśamkayā lokānām  
apravṛtter aśakyā-'nuṣṭhāna-lakṣaṇam apramāṇyam prasajyeta | ato 'karaṇā-  
'nyathākaraṇa-doṣa-duṣṭāny api karmāni kṛta-prāyaścittāni sāṃgāni bha-  
vaṃti 'ti karma-nirvāhakāni prāyaścittāny ucyante | yathā 'hur ācārya-  
pādāḥ | prāyo vināśa-paryāyāḥ | sa cā 'py akaraṇād bhavet | anyathā-  
karaṇād vā [pi] tat-saṃdhā 'cittiko 'cyate | tāni dvividhāni mamtrāmnātāni  
gaṇāmnātāni ca | mamtra-liṅgenā 'mnātāni mamtrā-'mnātāni | ābhi[r]  
gīrbhir ity ādīni gaṇenā 'mnātāni miṇḍādi-gaṇādīni | *prāyaścitta-homa-  
kalās* trayāḥ | pradhāna-sauviṣṭakṛt-samiṣṭa-yajuṣām prāg ity evam-ādāyāḥ |  
iṣṭi-rūpāni prāyaścittāni upakrānte-'ṣṭau samāptāyām bhavanti | . Zwei  
Arten der Sühne: s. Anm. 6. <sup>3</sup> B sarva <sup>4</sup> B kāryam kṛtvo 'ttarataḥ  
samādhānam <sup>5</sup> C svagnaṁ <sup>6</sup> Nach K. Ś. 25. 1. 1 sollen  
rituelle Verfehlung und Sühne gleichzeitig erfolgen; vgl. Agn. Prāy.  
1b: vidhy-aparādhe prāyaścittih | vihitasyā 'karaṇe anyathā-karaṇe prā-  
yaścittih karttavyā 'parādhe sati tad-arthatayā vihitam asti cet tad eva  
karttavyam | tan nā 'sti ced vyāhṛtihomāḥ karttavyāḥ | kalas tu prāyaściti-  
tānām nimitta-'nantaram | ṛṣṭā-'bhāve pratinidhiḥ; dazu Comm.: mukhya-  
syā 'bhāve pratinidhir upādātavya eva | pratinidhiḥ sadṛśaḥ | ājya-payasoḥ  
parasparam pratinidhitvam | yathāha kauṇḍīnyāḥ | ... tādrśa-yathokta-  
vastv-alābhe tu grāhyam (|) tad-anukāri yad yavā-'bhāve tu godhūmā (!)  
vrihy-abbāve tuśāle tu śāvelaya iti manuḥ (corrupt!). <sup>7</sup> Vgl. Ait.  
Brāhm. 7. 12. 4.

śraṇaṃ<sup>8</sup> āharet | katham iti | prāṇā<sup>9</sup> vā<sup>9</sup> ete<sup>9</sup> yajamānasyā  
 'dhyātmaṃ nidhiyante yad agnayas | teṣu huteṣu dakṣiṇāgnāv<sup>10</sup>  
 ājyāhutim<sup>10</sup> juhuyād agnaye 'nnādāyā 'nnapataye svāhe 'ti | ka-  
 tham agniṃ ādhāya pravāsati<sup>11</sup> | yathai 'nān<sup>12</sup> na virodhayed<sup>13</sup>  
 api ha<sup>14</sup> śāsva<sup>14</sup> brāhmaṇanigamo bhavati | prāṇān vā eṣo  
 'nucarān<sup>15</sup> kṛtvā carati yo 'gnīṃ ādhāya pravāsati<sup>16</sup> 'ti | katham  
 agniṃ ādhāya pravatsyan<sup>17</sup> proṣya vo 'patiṣṭheta<sup>17</sup> | tūṣṇīm eve  
 'ty āhus | tūṣṇīm vai<sup>18</sup> śreyāmsam<sup>19</sup> ākāṅkṣanti<sup>19</sup> | yadi manasi  
 kurvītā<sup>20</sup> 'bhayaṃ vo<sup>21</sup> 'bhayaṃ<sup>21</sup> me 'stv ity abhayaṃ  
 hai 'vā 'sya bhavaty evaṃ upatiṣṭhamānasya || ekavacanam  
 ekāgnau<sup>22</sup> | purā chāyānām<sup>23</sup> sambhedād<sup>24</sup> gārhapatyād āhava-  
 niyam<sup>25</sup> abyuddharen<sup>25</sup> | mṛtyuṃ vai pāpmāṇaṃ chāyām  
 tarati<sup>26</sup> | sampraiṣaṃ kṛtvo<sup>27</sup> 'ddharā "havanīyam iti | sam-  
 praiṣavarjam ekā'gnau || 1 || vācā tvā hotrā prāṇenā<sup>28</sup> 'dhvar-  
 yuṇā<sup>29</sup> cakṣuṣo 'dgātrā<sup>30</sup> manasā brahmaṇā śrotreṇā "gnī-  
 dhreṇai<sup>31</sup> 'tais tvā pañcabhir rtvigbhir daivyair abhyuddha-  
 rāmy<sup>32</sup> | uddhriyamāṇa uddhara pāpmano mā yad avidvān yac  
 ca vidvāṃś cakārā<sup>33</sup> | 'hnā yad enaḥ kṛtam asti pāpaṃ sarva-  
 smād<sup>34</sup> enasa uddhṛto<sup>34</sup> muñca tasmād iti sāyam | rātryā yad  
 enaḥ kṛtam asti pāpaṃ<sup>35</sup> iti prātar | amṛta—"hutim amṛtāyām ju-  
 homy agniṃ prthivyā adityā upasthe | tayā 'nantam lokam ahaṃ  
 jayāmi prajāpatir yaṃ prathamō jigāyā | 'gnir<sup>36</sup> jyotir jyotir

<sup>8</sup> B śraṇaṃ <sup>9</sup> A prāṇaprte <sup>10</sup> B °nāgnādyaḥ āhutim <sup>11</sup> Ait. Brahm. I. c. 8. <sup>12</sup> A yathai 'nām B yathai 'nān <sup>13</sup> BC navarohayed  
<sup>14</sup> A hayaśa B ha śāsva C ha śāsvat <sup>15</sup> A navarānū B nucarān <sup>16</sup> B prasavati; — es ist zu unterscheiden zwischen der mindestens über eine Nacht sich hinausziehenden, vorübergehenden Ortsveränderung (Āp. 6. 24. 1) und der dauernden Übersiedelung (Āp. 6. 28. 1). <sup>17</sup> AB pravatsyan proṣyaṃ co 'patiṣṭheta BC ... co 'bhayaṃ haivāsyupatiṣṭheta (D °tiṣṭhet). Vielleicht: pravatsyan proṣivāṃś co 'patiṣṭhetā 'bhaye hai 'va syām iti <sup>18</sup> A cai 'va <sup>19</sup> A śreyāsam ākāṅkṣanti B śreyāsa kāmāṅkṣanti C śreyāsam ākāṅkṣanti <sup>20</sup> C kurvīto <sup>21</sup> fehlt bei B <sup>22</sup> Dieser, wie mir scheint, ohnehin anfechtbare Passus ist bei C verderbt. <sup>23</sup> B chāyānām <sup>24</sup> A sambhedanā; vgl. die Zeitbestimmung Āp. 6. 1. 2: adhivṛkṣasūrya āviṣṭurye vā ... <sup>25</sup> D \*yam iti bhyuddharen <sup>26</sup> In den Mss. verderbt. Verbessert nach Ait. Brāhm. 7. 12. 3. <sup>27</sup> B kṛtvā <sup>28</sup> B māṇonā <sup>29</sup> A dvaryuṇa <sup>30</sup> B °dgātra <sup>31</sup> BCD °gnīdhriyēnai; vergl. Āp. 6. 1. 6 ff. <sup>32</sup> B °rābhy <sup>33</sup> Āp. 6. 1. 7. Dieser Passus ist bei B verderbt: | uddharāmy uddhriyamāṇa pāpmano mā yad vidvān yac ca vidvāṃś cakārā | C wie A, nur: pāpmāno <sup>34</sup> A sarvasmāt pāpmāno dhṛto BD sarvasmād enasa uddhṛto C sarvasmād enasamuddhṛto D sarvasmād uddhṛto <sup>35</sup> B pāpasarvaṃ <sup>36</sup> Āp. 6. 1. 8.

agnir iti sāyam | sūryo jyotiḥ jyotiḥ sūrya<sup>37</sup> iti prātar |  
 hiranyam antar dhārayed | ārṣeyas tat paśyann āhavanīyam  
 abhyuddhared | atha<sup>38</sup> yasyā<sup>39</sup> havanīyam abhyuddhṛtam ādityo  
 'bhyastam iyāt kā tatra prāyaścittir<sup>39</sup> | darbheṇa hiraṇyam  
 baddhvā paścād dhārayed | ārṣeyas<sup>40</sup> tat paśyann agnim<sup>41</sup>  
 āhavanīyam abhyuddhared | atha yasyā<sup>42</sup> havanīyam abhyuddhṛ-  
 tam ādityo 'bhyudiyāt kā tatra prāyaścittir | darbheṇa rajatam  
 baddhvā purastād dhārayed<sup>42</sup> ārṣeyas tat paśyann āhavanīyam  
 abhyuddharet | atha yasya sāyam ahutam agnihotram prātar  
 ādityo 'bhyudiyāt kā tatra prāyaścittir | maitraḥ puroḍāśaś  
 carur vā | nityāḥ purastāddhomāḥ samsthitahomeṣu mitraḥ  
 prthivyā adhyakṣa<sup>43</sup> iti madhyata opya samsrāvabhāgaiḥ  
 samsthāpayed | atha yasya prātar akṛtam agnihotram sāyam  
 ādityo 'bhyastamiyāt kā tatra prāyaścittir | vāruṇaḥ puroḍāśo  
 nityāḥ<sup>44</sup> purastāddhomāḥ<sup>45</sup> | samsthitahomeṣu yat kiṃ ce'dam  
 varuṇe | 'ti<sup>46</sup> madhyata opya samsrāvabhāgaiḥ samsthāpayed |  
 atha yasya prātar ahutam agnihotram ādityo 'bhyudiyāt kā  
 tatra prāyaścittir | maitraḥ puroḍāśo nityāḥ purastāddhomāḥ |  
 samsthitahomeṣu<sup>47</sup> mitraḥ prthivyā adhyakṣa iti madhyata opya  
 samsrāvabhāgaiḥ samsthāpayed | āhuti<sup>48</sup> vai 'tābhyām ṛgbhyām  
 juhuyāt || 2 ||

atha yo 'gnihotreṇo 'deti<sup>49</sup> svargam vā eṣa lokam yajamānam  
 abhivahati | nā<sup>50</sup> 'hutvā 'varteta | sa yady āvarteta svargād  
 evai 'naṃ tal lokād āvarteta | 'tha yasyā 'gnihotram hūyamā-

<sup>37</sup> Ap. 6. 10. 8.    <sup>38</sup> B ātha    <sup>39</sup> C fügt iti ein.    <sup>40</sup> K. Ś. 25. 3. 17.  
<sup>41</sup> agnim fehlt bei D    <sup>42</sup> K. Ś. 25. 3. 20 bestimmt, daß in analoger Weise  
 in östlicher Richtung ein Silberstück aufgehängt werden soll.  
<sup>43</sup> vgl. Kauś. S. 6. 9.    <sup>44</sup> C ni    <sup>45</sup> C 'ddhomām D 'ma    <sup>46</sup> AV.  
 6. 51. 3.    <sup>47</sup> B 'samsthita'    <sup>48</sup> A āhutiṃ C āhutiṭi    <sup>49</sup> udeti dem  
 Sinn nach gleich: *prāṇ* udeti; der Adhvaryu wendet sich, nachdem er  
 die zum Agnihotra-Opfer erforderliche Milch auf dem Gārhapatya-Feuer  
 zum Kochen gebracht hat, in östlicher Richtung zum Āhavanīya.  
 Vergießt er dabei die Opferspeise teilweise oder ganz, so darf er nicht  
 etwa rückwärts (nach Westen zu) umkehren, denn das hieße: den Opfer-  
 herrn von der Himmelswelt wegwenden, den er durch seinen Gang nach  
 Osten dieser entgegenführt; s. Ait. Brāhm. 7. 5 und Komm. dazu; daselbst  
 eine kleine Differenz im Ritual gegenüber dem unseres Textes; vgl. Agn.  
 Prāy. 7 b: punar-unṇayane 'yaṃ viśeṣaḥ | prācīna-haraṇe yāvati gate  
 skannaṃ bhavati tāvaty evā 'dhvany upaviśya sthālīm anyena prāci[m]  
 nītvā tattraivo 'paviṣṭa unṇayet | na svayaṃ srug vā pratyag gachet | sthā-  
 lyām api yadā nā 'sti tadā tattraivā 'jyaṃ grhītvā (!) unniya tena  
 homaḥ |    <sup>50</sup> D mā

nam skandet kā tatra prāyaścittir | aparenā "havanīyaṃ dakṣi-  
nam jānv ācyo 'paviśati | yat srucy atīṣiṣṭam syāt taj juhuyād |  
atha yatrai 'vā 'vaskannam bhavati tam deśam abhivimrjya  
vimrgvarim prthivim āvadāmi<sup>51</sup> 'ti prānmukho(!) 'paviśyā<sup>52</sup>  
'gnir bhūmyām<sup>53</sup> iti tisrbhir<sup>54</sup> ālabhyā 'bhimaṃtrayeta | 'tha  
cet sarvam eva skannam syād yac carusthālyām atīṣiṣṭam  
syāt taj juhuyād<sup>55</sup> | athā "havanīya ājyā-"hutim juhuyād | yan  
me skannam<sup>56</sup> ity etayarcā | yan me skannam manaso jāta-  
vedo yad vā 'skandad dhaviṣo yatra-yatra utpruṣo vipruṣaḥ  
samjuhomi satyāḥ santu yajamānasya kāmāḥ svāhe 'ty | atha  
yasyā 'gnihotre 'medhyam āpadyeta kā tatra prāyaścittir | apa-  
renā "havanīyaṃ uṣṇam iva bhasma nirūhya tatra tām āhutim  
juhuyāt | tad dhutam cā 'hutam<sup>57</sup> ca bhavati<sup>58</sup> | yac carusthā-  
lyām atīṣiṣṭam syāt taj<sup>59</sup> juhuyād<sup>60</sup> | atha cec carusthālyām  
evā 'medhyam āpadyeta kā tatra prāyaścittis | tat tathai 'va  
hutvā 'thā 'nyām āhūya dohayitvā śrapayitvā tad asmai tatrai  
'vā "sīnāyā<sup>61</sup> 'nvāhareyur | (atha ūrdhvaṃ prasiddham agni-  
hotram) | atha yasyā "havanīya-gārhapatyāv āmtareṇa yāno vā  
ratho<sup>62</sup> vā nivarteta śvā vā 'nyo vā 'bhidhāvet kā tatra prā-  
yaścittir<sup>63</sup> |

<sup>51</sup> AV. 12. 1. 29. <sup>52</sup> cf. K. Ś. 25. 2. 11. <sup>53</sup> AV. 12. 1. 19. <sup>54</sup> Mit tisrbhir bricht C ab. Die Lücke reicht bis zu den Worten: tvayā ('gne prṣṭham) des Citats MS. 2. 13. 22c. <sup>55</sup> Vgl. K. Ś. 25. 2. 5—11, wo zugleich des Zerbrechens der sruc gedacht wird; s. auch unten 1. 5. Vgl. Ait. Brāhm. 7. 5. <sup>56</sup> Kauś. 6. 1; Vait. 16. 17. <sup>57</sup> Comm.

zu Ait. Brāhm. erklärt: tad etad bhasmana uṣṇatvād dhutam api bhavati | agni-rāhityād ahutam api bhavati | <sup>58</sup> Nach K. Ś. 25. 5. 10 soll man alles, was durch Haare, Würmer, Kot, Berührung von Unreinem, Beschneupern u. s. w. besudelt ist, in Wasser oder heiße Asche werfen; cf. unten 2. 6; 3. 7; 4. 1; 4. 3. <sup>59</sup> BC tatra <sup>60</sup> cf. Ait. Brāhm. 7. 5.

<sup>61</sup> A sīnāyām <sup>62</sup> K. Ś. 25. 4. 19. <sup>63</sup> cf. unten Text und Parallelen von 5. 2; ferner Anm. 143; — Nach K. Ś. 25. 4. 17 f. soll man im allgemeinen bei störendem Eindringen zwischen zwei Feuern u. s. w. von einer Sühne absehen, wenn es sich um das Agnihotra-Opfer handelt; dagegen wird, wenn ein Hund, ein Wildschaf und ein Wildschwein (so geg. Comm.) in den geweihten Raum eindringt, ein Wasserstrahl vorgeschrieben, der vom Gārhapatya- zum Āhavanīya-Feuer führt; cf. unten Anm. 143. Vgl. Āśv. Prāy. 13 b f.: nirupte haviṣi samīṣṭa-yajuṣaḥ pūrvam manuṣyādir yadi vihāram atikramet | tadā yena pathā vyavāyo jātas tena pathā gau[r] netavyā | tato gārhapatyād āhavanīya-paryamtaṃ bhasmalekhām udaka-dhārām ca samtanuyāt | tantum tanvann (RV. 10. 53. 6) iti mamtreṇa pratyekaṃ mamtrāvṛtīḥ || tata āhavanīyaṃ anugamayitvā punaḥ prāṇīya yad agne pūrvam . . . . vājavatyā (Āśv. 3. 10. 16) tvam agne saprathā asī 'ti (Āśv. 3. 10. 16) co 'patiṣṭheta | tatas tad eva tamtram upajīvyā

mantravanti ca kār्याṇi sarvāṇy adhyayanam ca yat |  
 nā'ntarāgamanam teṣām sādhu vichedanād bhayam ||  
 iti gārhapatyād adhy āhavanīya udatantum<sup>64</sup> niṣiñcan<sup>65</sup>  
 iyāt<sup>66</sup> || tantum tanvan rajaso bhānum anv ihi<sup>67</sup> jyotiṣmataḥ  
 patho rakṣa dhiyā kṛtān || anulbaṇam vayata joguvām apo ||  
 manur bhava janayā daivyam janam || tamnvamṣ tantur upa se-  
 dur agne tvam<sup>68</sup> pathā rajasi devayānaḥ<sup>69</sup> | tvayā 'gne prṣṭham<sup>70</sup>

sūrpādānādi-pāthikṛtiḥ kār्या || samiṣṭa-yajuṣa ūrdhvaṃ cet tadaiva gavā-  
 'tikramā-"dy-upasthānāmtam kṛtvā karma samāpya tesv eva 'gniṣv anvādhā-  
 nā-"di-pāthikṛti kār्या || agninā vyavāye tu pāthikṛty eva || aṣṭakapālāḥ  
 vetthā hi vedho . . . sukrato (Āśv. 3. 10. 12) || ā devānām api kalpayāti 'ti  
 (ibid.) anaḍvān dakṣiṇā || tato viṣṇu-smaraṇam || karma-madhyād anyatra  
 puruṣādinaḥ vyavāye manasvatyā caturgrhita-homaḥ || baudhāyana-mate[ḥ]  
 karma-madhye dvipadānam catuṣpadānam mārjārā-"dinam agnimadhye  
 gamane ṛtvig-agnimadhye gamane vā 'dhvaryur nimittā-"namtaram aiṣṭi-  
 kājyā-siddhau ājyam saṃskṛtya sruk-sruvaṃ saṃmṛjya tat-siddhau tenaivā  
 "jyabhāgādy-anamtaram yathāsambhavam juhvām sakṛd grhītvā "havanīye  
 juhōti || yan ma ātmāno (Āp. 9. 12. 11) "ni svāhā || agnaya i° || punar agniś  
 cakṣur adāt (ibid.) 'kṣyoḥ svāhā || agnīm i° || bhūh svāhā || agnaya i° || bhuva  
 svāhā || yām ava i° || suvaḥ svāhā || sūryāye 'dam || bhūr bhuvaḥ suvaḥ sva-  
 hā || prajāpataya i° || om svāhā || brahmaṇe i° || imaṃ me varuṇa (RV. 1.  
 25. 19; Āśv. 2. 17. 15) tat[t]vā yāmi (Āśv. 7. 4. 3) tvan no agne (RV. 4.  
 1. 4) iti tisraḥ || tamtum tanvan . . . janam (RV. 10. 53. 6) svāhā || agnaye  
 tantumata i° || udbudhyasvā 'gne . . . tamtum etaṃ (V. S. 18. 61) svāhā ||  
 agnaye tamtumata iṣṭiḥ trayastrimśat tamtavo dadhāmi (Āśv. 3. 14. 10)  
 svāhā gharṇo devāṃ apyetu svāhā || agnaye tantumata iṣṭiḥ || anv agnir  
 uṣasām . . . ātatāna (T. S. 4. 1. 2. 3) svāhā || agna[ye] jātavedasa idam namas ||  
 mano jyo° || bhūr agnaye ca pṛthivyai ca mahate ca svāhā || agnaye pṛthi-  
 vyai mahate i° || bhuvo vāyave cā 'ntarikṣāya ca mahate ca svāhā || vāyave  
 'ntarikṣāya mahate iṣṭiḥ || suvar ādityāya ca dive ca mahate svāhā || ādi-  
 tyāya dive mahata i° || bhūr bhuvaḥ suvaś camdramase ca nakṣatrebhyas  
 ca digbhyas ca svāhā || camdramase nakṣatrebhyo digbhyo mahate i° || sapta  
 te agne samidhaḥ ghr̥tena (V. S. 17. 79) svāhā || agnaye vata i° || prajā-  
 pate "rayiṇām svāhā || prajāpataya i° || tato viṣṇusmaraṇam || antarāgama-  
 nādikāni cin nimittāny apanyupasy āha bhagavān baudhāyanaḥ || miṃdā-  
 hutī ca hotavye vyāhṛtyaḥ praṇavādhikāḥ || vāruṇyas tamtumatyas cā  
 'nvagnis ca manasvatī || mahāvyaḥṛtayaḥ sapta prajāpatyaṃ tathaiva ca ||  
 prasamdhanāya yajñasyai 'te mamtrāḥ prakīrtitāḥ || sapte 'ti sapta te agne  
 iti mamtroktiḥ || ayam miṃdādi-gaṇaḥ ||

<sup>64</sup> Neben dem Wasserstrahl ist Asche möglich: s. unten Anm. 143 und  
 vgl. Āśv. Prāy. 2 b: gārhapatyād āhavanīya-paryantaṃ bhasma-lekhām  
 udaka-dhārām ca samtanuyāt | <sup>65</sup> AB niṣiñcamṇ D niṣiñcint | <sup>66</sup> Der  
 Śloka hat zweifellos als Interpolation einen Mantra verdrängt; cf. Āp.  
 9. 8. 5; Āśv. 3. 10. 15. <sup>67</sup> RV. 10. 53. 6; cf. K. Ś. 25. 4. 19. <sup>68</sup> M. S.  
 2. 13. 22; Āp. 9. 8. 6. <sup>69</sup> A ebenso, jedoch corrumpt und . . . 'jati  
 devayānaḥ; dieser Passus fehlt bei BC. <sup>70</sup> D prṣṭhe

vayam āruhemādā devaiḥ sadhamādām madema || svāhe 'ti sarvatrai 'tat prāyaścittam antarāgamane smṛtam<sup>66</sup> ||

yajñasya saṃtatir asi yajñasya tvā saṃtatyā saṃtanomi | vasūnām rudrāṇām ādityānām marutām ṛṣiṇām bhrgūṇām amḡirasām atharvaṇām brahmaṇaḥ saṃtatir asi brahmaṇas tvā saṃtatyā saṃtanomi<sup>71</sup> | yan me chidraṃ manaso yac ca vā-caḥ sarasvatī manyumantaṃ jagāma viśvais tad devaiḥ saha saṃvidānaḥ saṃdadadhātu br̥haspatiḥ || 3 || mā na āpo medhām mā brahma pramathiṣṭana | śuśyadā yūyam syandadhvam upa-hūto 'haṃ sumedhā varcasvī | mā no medhām mā no dīkṣām mā no himsiṣṭaṃ yat tapaḥ śivā naḥ saṃsvamta āyuṣe śivā bhavantu mātaraḥ<sup>72</sup> | namas te pathyā revatī<sup>73</sup> svasti mā parā-yaṇaḥ<sup>74</sup> | svasti mā punarāyaṇaḥ<sup>75</sup> | mā na āpo medhām<sup>76</sup> | punar maitv indriyam<sup>77</sup> iti ca || 4 || atha yasyā 'havanīyo<sup>78</sup> 'gnir<sup>78</sup> jāgryād gārhapatyā upaśāmyet kā tatra prāyaścittir<sup>79</sup> | yat

<sup>71</sup> Nach Bl.s Conc. nicht zu belegen. <sup>72</sup> Soweit A.V. 19. 40. 1 ff. Das Folgende ist corrupt. <sup>73</sup> Vielleicht ist an RV. 5. 51. 14 b gedacht.

<sup>74</sup> B parāñāyaḥ <sup>75</sup> A svastimāpunarāyaḥ; gemeint ist vielleicht svasti mā saṃpārāya s. Conc. — B svasti mā punarāyaḥ. Die Mss. lassen mā weg.

<sup>76</sup> A.V. 19. 40. 2; D wiederholt: mā no medhām (B vedhām) <sup>77</sup> A.V. 7. 67. 1.

<sup>78</sup> cf. in dem parallelen Passus des Ait. Brāhm. 7. 4: 'niye hā 'gnir <sup>79</sup> K. Ś. 25. 3. 5; Agn. Prāy. 11 a: āhavanīye ced dhriyamāṇe gārhapatyō 'nugacchet svebhya eva (pra[?]va) kṣāmebhyo maṃtheyur anugamaye tv itaraṃ kṣāmā-bhāve bhasmanā 'raṇī saṃsprīya maṃthayet | vidyamāna āhavanīye gārhapatyō yady anugacchet tadā (!) anugataṃ gārhapatyam utpādayiṣyāmi 'ti saṃkalpya bhasmanā 'raṇī lepayitvā tato maṃthayet | ito jāñe prathamam . . . . prajānann (VS. 13. 34) iti pratiprayatnaṃ maṃtrāvṛttiḥ |; vgl. Āśv. Prāy. 5 b: āhavanīye dhriyamāṇe gārhapatyō 'nugacchet tadā tadiyō 'lmukebhyo maṃthayeyuh | āhavanīyam anugamayet || ulmu[kā]-bhāve bhasmanā 'raṇī saṃsprīya (!) ito jāñe prathamam . . . . prajānann (Āśv. S. 3. 12. 22) iti maṃthayeyuh | nā 'nyatra maṃtraḥ | tato gārhapatyād āhavanīyam praṇīya agne samrāḍ iṣe . . . . dadha (Āśv. Ś. 3. 12. 23) ity upatiṣṭheta || tataḥ prākṛtaṃ karma samāpya tapasvatīṣṭiṃ kuryāt | athavā "havanīyād eva (!) āhavanīyam praṇīya dakṣiṇāgneś cā "haraṇaṃ kṛtvā prākṛtaṃ tapasvat[i]ṣṭiḥ || athavā sababbhasmānam āhavanīyam dakṣiṇato vihāraṃ gatvā gārhapatyā-yatane nidhāya tataḥ prāmcam āhavanīyam uddharet || homaṃ samāpya tapasvatīṣṭiḥ | tasyāṃ pradhāna-devatā agnis tapasvān janadvān yāvakavān | āyāhi tapasā janeṣv agne . . . . dadat (Āśv. 3. 12. 27) || cf. Āśv. Prāy. 10 a: āhavanīye dhriyamāṇe anvāhita-gārhapatyā-nāṣe dakṣiṇena vihāraṃ sarvam āhavanīyam gārhapatyāyatane (!) āñīya āhavanīyam praṇīya pūrvavat prāyaścittam hutvā gārhapatyasya pascād upa-viṣya mamāgne varca (RV. 10. 128. 1) ity ādinā trīṇi kāṣṭhāny ādhāya vyāhṛtyupasthānam kṛtvā "havanīye 'nvādhāno-'pasthāne kuryāt | cf. Agn. Prāy. 12 a: yadi gārhapatyō 'nugacched anvāhitaṃ gārhapatyam anugataṃ utpādayiṣyāmi 'ti saṃkalpya gārhapatyā-'nugata-bhasmanā pradhānā-'raṇī

prāñcam udvartayati tenā "yatana[c] cyavate<sup>79</sup> yat pratya-  
ñcam asuravad yajñam tanoti | yad anugamayati "śvarā vai  
'nam tat prāṇā<sup>80</sup> hāsyur<sup>80</sup> iti<sup>81</sup> vā<sup>81</sup> | 'tha nu katham<sup>82</sup> iti |  
sabhasmakam āhavanīyam<sup>83</sup> dakṣiṇena<sup>84</sup> dakṣiṇāgnim parihṛtya  
gārhapatyasyā "yatane pratiṣṭhāpya tata āhavanīyam<sup>84</sup> pra-  
nayed<sup>85</sup> | bhadrād abhi śreyah prehi<sup>86</sup> 'ty etayarcā gārha-  
patya<sup>87</sup> ājyam<sup>87</sup> vilāyo 'tpūya caturgrhitam grhitvā "havanīya-  
gārhapatyāv antareṇa vyavetya juhuyād | ayam no agnir  
adhyakṣa iti dvābhyām<sup>88</sup> etena u vā asya saṁtvaramāṇasyā  
"havanīya-gārhapatyau janitā vayam mā loko 'nusaṁtanutām  
ity | etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapatya-  
yau<sup>89</sup> pāpmānam apahataḥ | so 'pahatapāpmā jyotir bhūtvā  
devān<sup>90</sup> apy eti<sup>91</sup> 'ti | athā "havanīya ājyāhutim juhu-  
yād asapatnam purastād<sup>92</sup> ity etayarcā | 'tha yasyā 'gni-  
hotram śrāpyamānam viṣyandet<sup>93</sup> tad adbhīr upaninayet<sup>94</sup> |  
tad anumantrayate | prthivīm turiyam<sup>95</sup> ity etābhiḥ | prthivīm  
turiyam<sup>95</sup> manuṣyān<sup>96</sup> yajño 'gāt | tato mā draviṇam āṣṭa<sup>97</sup> |  
amtarikṣe turiyam<sup>95</sup> | divi turiyam<sup>95</sup> | (apsu<sup>98</sup> turiyam |  
apsv<sup>99</sup> ity<sup>99</sup> āha<sup>99</sup> bhūtāni tāni | devān yajño 'gāt<sup>100</sup> | tato  
mā draviṇam āṣṭa<sup>101</sup> |) trātāram indram | yayor ojase | 'ti<sup>102</sup>  
cai "tā viṣṇu-varuṇa-devatyā rco japati<sup>103</sup> | yad vai yajñasya  
viriṣṭam tad vaiṣṇavam | yad guṣṭipitam<sup>104</sup> tad vāruṇam<sup>105</sup> |  
yajñasya vā<sup>106</sup> rddhir<sup>106</sup> | bhūyīṣṭhām rddhim āpnoti yatrai 'tā  
viṣṇu-varuṇa-devatyā rco japaty<sup>107</sup> | athā 'dbhuteṣv etā eva

saṁsprīya mathitvā "yatane nidhā[ya] bhūr iti upasthānādi vrato-'pāsa-  
nīya-yajur-japāntam samānam |

<sup>79</sup> A cyavante <sup>80</sup> vielleicht prāṇā jahyur gemeint; Opt. des s-Aorist.  
<sup>81</sup> D iti dve <sup>82</sup> B vā 'tha m <sup>83</sup> D 'ya <sup>84</sup> B lāṣṭ diese und die  
inzwischenliegenden Worte aus. <sup>85</sup> cf. Gop. Brāhm. 1. 3. 13. <sup>86</sup> AV.

7. 8. 1. <sup>87</sup> ABCD lesen: gārhapatyā-"jyam <sup>88</sup> Kauś. S. 89. 13. Hier lesen  
ABCD: AD etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapatyau  
B ebenso, nur saṁtvaramāṇasyā° C etena vahavā — — — caramāṇasyā "

<sup>89</sup> Hier schieben BC von neuem ein: B janitā (C: janisā) vayam mā loko  
nusaṁtanutām ity etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapatyau  
(C: 'tyo) <sup>90</sup> BCD devānām <sup>91</sup> ACD etv B emtv <sup>92</sup> AV. 19. 16. 1.

<sup>93</sup> cf. Ait. Brāhm. 7. 5. 2: yasyā 'gnihotram adhiṣṭam skandati vā viṣya-  
ndate vā . . . ; cf. unten Anm. zu 4. 3. <sup>94</sup> vgl. oben Anm. 55.

<sup>95</sup> cf. Conc. "vīm ṛti° <sup>96</sup> BD devān <sup>97</sup> ACD āriṣṭam  
B āriṣṭamm <sup>98</sup> Daß hier eine Interpolation beginnt, ist logisch  
selbstverständlich, textkritisch aber interessant; dieselbe fehlt bei D.

<sup>99</sup> A śvinyāha B śvityāha <sup>100</sup> AC amgāt B gāt <sup>101</sup> ABC āriṣṭam  
<sup>102</sup> AV. 7. 25. 1. <sup>103</sup> BCD statt dessen: yatrai 'tā viṣṇu(r)varuṇa-

devatyā rco japanti <sup>104</sup> A duṣitam C uṣitam <sup>105</sup> C varuṇam  
<sup>106</sup> B vatya rddhi <sup>107</sup> BD japamty

tisro japet | tisro japet || 5 || iti<sup>108</sup> yajñaprāyaścittasūtre  
prathamō 'dhyāyaḥ samāptah<sup>108</sup> |

atha yasya puroḍāṣe 'medhyam āpadyeta kā tatra prāya-  
ścittir | ājyenā 'bhighāryā 'psv antar<sup>109</sup> iti sakṛd evā 'psu  
hutvā 'thā "havanīya ājyā-"huti juhuyād asapatnam pura-  
stād<sup>110</sup> ity etābhyām ṛgbhyām | atha yasya puroḍāṣaḥ kṣāmo  
bhavati kā tatra prāyaścittiḥ | so 'gnaye kṣānavate 'ṣṭākapa-  
lām puroḍāṣam nirvāpen<sup>111</sup> | nityāḥ purastāddhomāḥ | samsthi-  
tāhomeṣu prtanājitam sahamānam<sup>112</sup> iti madhyata opya tathā  
samsrāvabhāgaiḥ samsthāpayed | athā "havanīye tābhyām  
ṛgbhyām | atha yasyā 'gnihotram ṛṛtiye nityahoma-kāle<sup>113</sup> vi-  
chidyeta kā tatra prāyaścittiḥ | so 'gnaye tantumate 'ṣṭāka-  
pālām puroḍāṣam nirvāpen<sup>114</sup> | nityāḥ purastāddhomāḥ | sam-  
sthitāhomeṣu tvam agne saprathā asi juṣṭo hotā varenyaḥ |  
tvayā yajñam vitanvata<sup>115</sup> iti madhyata opya samsrāvabhāgaiḥ  
samsthāpayed | asapatnam purastād<sup>110</sup> ity etābhyām ṛg-  
bhyām | atha yasya<sup>116</sup> sāmñāyām<sup>117</sup> vyāpadyeta kā tatra prā-  
yaścittiḥ | prātardoham<sup>118</sup> dvaidham kṛtvā tena yajetā<sup>119</sup> |  
'thā āhavanīya ājyā-"hutiḥ juhuyāt trātāram indram<sup>120</sup> ity  
etayarcā | prātardoham ced apahareyuḥ sāyamdoham dvai-  
dham kṛtvā tena yajetā | 'thā "havanīya ājyā-"hutiḥ juhuyāt  
trātāram indram<sup>120</sup> ity etayarcā | 'thā cet sarvam eva sā-  
ññāyām<sup>121</sup> vyāpadyeta kā tatra prāyaścittir | aindram puro-  
ḍāṣam māhendram vā sāññāyasyā<sup>122</sup> "yatane pratiṣṭhāpya  
tena yajetā | 'thā "havanīya<sup>123</sup> ājyā-"hutiḥ juhuyāt trātāram  
indram<sup>120</sup> ity etayarcā | 'thā yasya haviṃsi vyāpadyeran kā  
tatra prāyaścittir | ājyasyai 'tāni nirupya<sup>124</sup> tena yajetā | 'thā  
"havanīya ājyā-"hutiḥ juhuyāt trātāram indram<sup>120</sup> ity etaya

<sup>108</sup> D ity atharvavede vaitānasūtre prāyaścitta-prāsange navamo 'dhyā-  
yaḥ || <sup>109</sup> AV. 1. 4. 4. <sup>110</sup> AV. 19. 16. 1. <sup>111</sup> cf. Brahm. Prāy. 67a:  
yad agnaye kṣānavate 'ṣṭākāpālām nirvāpet yai 'vā 'sya kṣāmāpriyā  
tanus tā(m) evā 'sya bhāgadheyena śamayati; s. auch K. Ś. 25. 8. 18 ff.  
<sup>112</sup> AV. 7. 63. 1. <sup>113</sup> A homakale <sup>114</sup> Brahm. Prāy. 69a: yasyā  
'jasram vichidyeta 'mtaritan homān(?) hutvā 'gnaye tantumate 'ṣṭākāpālām  
nirvāpet <sup>115</sup> RV. 5. 13. 4. <sup>116</sup> cf. Ait. Brāhm. 7. 4. 1. <sup>117</sup> B  
sāmñāyām CD sāmñāyām <sup>118</sup> Nach Analogie des Folgenden müßten  
wir vor prātār\* ergänzen: sāyamdoham ced apahareyuḥ; vgl. unten 4. 1;  
s. auch Ait. Brāhm. 7. 4. <sup>119</sup> Brāhm. Prāy. 21 b: [sāmñāyām] keśakīṭādinā  
yadi vikriyeta tatra kiṃ prāyaścittam iti || prātardoham dvaidham dohayitvā  
(m)ātāmya pracareta; cf. unten 4. 1. <sup>120</sup> AV. 7. 86. 1. <sup>121</sup> B sāmñā-  
yām CD sāmñāyām <sup>122</sup> B sāmñāyāmsyā\* C sāmñāyāmsyā\* D sām-  
ñāyāmsyā <sup>123</sup> B 'havanīyayā <sup>124</sup> ACD nīrūpya B tīrūpya

rcā | 'tha cet sarvāṇy eva havīṃsi vyāpadyeran kā tatra  
 prāyaścittir | ājyasyai 'tāni nirupyai 'tayā "jyahaviṣe-ṣṭyā  
 yajerann | ity api hi kīrtita[m] | madhyā[s] tv eva<sup>125</sup> bhavanti |  
 tair yajetā | 'thā "havaniya ājyāhutim juhuyāt trātāram in-  
 dram<sup>120</sup> ity etayarcā || 1 || athā 'to<sup>126</sup> dr̥ṣṭā- 'bhyuddr̥ṣṭāni 'ty<sup>127</sup>  
 ācakṣate | 'dya sāyam amāvāsya<sup>128</sup> bhaviṣyati 'ti | na pratihara-  
 nāya ca<sup>129</sup> sa syād | atha sa yo 'nyo brūyād adarśam cā  
 'dya purastād iti tam tu kim iti brūyād | atha vā<sup>130</sup> | sa syād  
 evā 'dhas | tām eva prāyaścittim kṛtvā yajete 'ti dvaipāyanaḥ |  
 kṛtasya<sup>131</sup> vai prāyaścittir bhavati 'ti lāṅgalih | samāpyai 'va<sup>132</sup>  
 tena haviṣā yad-daivatam tad<sup>133</sup> dhavi[h]<sup>133</sup> syād<sup>133</sup> | athā  
 'nyad dhavir nirvaped agnaye dātre puroḍāsam indrāya pra-  
 dātre puroḍāsam viṣṇave śipiviṣṭāya puroḍāsam | athai 'tān<sup>134</sup>  
 yathāniruptāms<sup>134</sup> tredhā kuryād yathā brāhmaṇo-ktam<sup>135</sup> |  
 nityāḥ purastaddhomāḥ | samsthitahomeṣv<sup>136</sup> agnim vayam trā-  
 tāram havāmahe<sup>137</sup> ya imam trāyatām asmād yakṣmād asmād<sup>138</sup>

<sup>125</sup> A aiva    <sup>126</sup> cf. Kauṣ. Brāhm. 4. 2. Āśv. Prāy. 14 b: haviṣāṃ skannam  
 abhimr̥śet | devāṃjane 'ty || (gemeint ist etwa Āśv. 3. 13. 15; Āp. 9. 13. 5) ava-  
 śiṣṭena pracaret | šeṣā-'bhāve punar mamtravan nirvā[pā]di kuryāt || ājya-  
 bhāgā-'namtaram sarvapṛāyaścittam viṣṇusmaranam ca kuryāt || pakāt  
 pūrvam haviṣāṃ keśā-"dy-upahatau (cf. unter 2. 6) prakṣālanena prokṣa-  
 nena vā śuddhiḥ || .... yadā havir *apakvaṃ* bhavati .... *vidagdhe* [haviṣi]  
 .... *sarvadāhe* tasmin prayoge śūrpādānādi havir utpādy sarva-pṛāya-  
 ścittam kṛtvā viṣṇuṃ smṛtvā tena yajeta || yad vā 'dhvaryur vidagdham  
 jale prāsyā "jyabhāgā-'namtaram sruveṇa juhuyād āhavanīya || yan ma  
 (bhr)ātmano (Āp. 9. 12. 11) punar agniś cakṣu" (ibid.) iti dvābhyām || tataḥ  
 sarvapṛāyaścittam viṣṇusmaranam ca kṛtvā "jyena pracaret || dravye 'dhvar-  
 yur ājya-bhāgā-'namtaram sruveṇa juhuyāt || vāyave svāhā (cf. Āp. 9. 10. 5)  
 vayava idam || tatas tena yajeta || cf. Āśv. Prāy. 17 b: pradhāna-haviṣāṃ  
 vyāpattāv api punar-yāgā-'śaktau ājyabhāgā-'namtaram adhvaryur juhvām  
 sakṛd gṛhitvā juhoti || yan ma ātmanah (Āp. 9. 12. 11) punar agniḥ  
 (ibid.) || mano jyotiḥ (Āp. 9. 8. 1) || tato viṣṇuṃ smṛtvā dhruvājyāt pra-  
 caret || yad āha bhagavān baudhāyanah || ājyena vā pracaret || sai 'va tatra  
 pṛāyaścittir api khalu kṣipra-samskāratam (l.: 're tad?) ājyam ku[r]vata  
 iti miṃdāhuti hutvā manasvatīm juhoti || sai 'va tataḥ pṛāyaścittir iti  
 vijñāyata iti || tad etad yadākadāpi || baudhāyanenā "vāhanādi-pūrvakālādy-  
 anukter iti || <sup>127</sup> A dr̥ṣṭābhyuṣṭānity° B dr̥ṣṭābhyuṣṭānity° C dr̥ṣṭābhyu-  
 dr̥ṣṭānity°; cf. K. Ś. 25. 4. 37 ff.    <sup>128</sup> A āvāsya    <sup>129</sup> D vā    <sup>130</sup> vā  
 fehlt bei B; D kā    <sup>131</sup> C kṣatasva D kṛtasyai    <sup>132</sup> A samāthaiva  
 B samāpyeva    <sup>133</sup> D yad dhaviṣyād    <sup>134</sup> BC athāniruptāms  
 D athāniruptās    <sup>135</sup> Deutet auf Gop. Brāhm. 2. 1. 9.    <sup>136</sup> A sa-  
 samsthitahomeṣv BCD samsthitahomeṣu    <sup>137</sup> A hūvāmahe    <sup>138</sup> B  
 asmādāma punaḥ D °smādāmayutaḥ s. Paipp. 2. 50. 1.

āmayata[h]<sup>138</sup> || trātāram indram<sup>139</sup> | uru viṣṇo vikramasve 'ti<sup>140</sup>  
madhyata opya<sup>141</sup> samsrāvabhāgaiḥ samsthāpayet | pāthikṛti<sup>142</sup>  
'ty ācakṣate<sup>143</sup> paurnamāsy-amāvāsyē 'ti cā 'tipanne<sup>144</sup> || 2 ||

<sup>138</sup> A V. 7. 86. 1.<sup>139</sup> A V. 7. 26. 3.<sup>141</sup> A ūtha? BC ūpya?

<sup>142</sup> D yathapākṛti\*; cf. Āsv. Prāy. 8 b: athā 'māvāsyā-bhrameṇa catur-  
daśyām sānnāyē parigrhīte candrodāye na jāte 'kāle prakṛtiṣṭi-devatā-  
sthāne agnir datā imdraḥ pradātā viṣṇuḥ śipiviṣṭa iti devatā yaṣṭavyāḥ ||  
tatra nirvāpāt pūrvam akāle pravṛttam iti jñāne uktadevatābhyo vṛhin  
nirupya saṃkṣāla(ha)na(?)-ninayanāmtam kṛtvā taṇḍulāms tredhā vibhajya  
(cf. u. 5. 3) aṇūn sthūlān sthūlātārān kṛtvā sthūlānām agnaye dātre juṣṭam  
adhipapāmi 'tati (hati? dati?) adhipāpādy aṣṭasu kapāleṣu adhiśrayati | sthū-  
lātārān taṇḍulān indrāya dātre iti budhyā caru-dharmeṇa sāyamdohe  
adhiśrayati aṇūn taṇḍulān caru-dharmeṇa viṣṇave śipiviṣṭāya prātardohe  
'dhiśrayati || śeṣam a[mā]vāsyā-tantram || tāsām yājyānuvākyāḥ || agne dā  
..... sūnumataḥ (RV. 3. 24. 5) sa yamā .... magham (RV. 3. 13. 3) ity agner  
dātuh || dīrghas te astu .... sunvate (RV. 8. 17. 10) bhadrā te hastā ...  
u (RV. 4. 21. 9); iti imdrasya pradātuh | vaṣaṭ te viṣṇuv (Ś. Ś. 1. 8. 8 vgl.  
RV. 7. 99. 7); pra tat te adya (RV. 7. 100. 5); iti viṣṇoḥ śipiviṣṭasya | nir-  
vāpād ūrdhvam akāla-jñāne tān eva taṇḍulāms tredhā vibhajya pūrvavad  
iṣṭim kuryāt | nā 'tra punaryāgaḥ | puroḍāsa-śraṇanāmtaram prātardohe  
dugdhe jāte puroḍāsam ājye vinikṣipet || dugdham api yathā na naśyati  
agni-samsargeṇa tathā rakṣaṇīyam || vratacārī sāyam-doham dugdhvā śvo  
bhūte darśayāgaḥ kāryaḥ || yāge kṛte akālajñāne prāyaścittam punaryāgaś  
ce 'ty eke | asomayāgino 'pi(!) akālajñāne sarva-prāyaścittam punaryāgaś  
cety eke |

<sup>143</sup> Agn. Prāy. 3 a: | yady amāvāsyām paurnamāsim vā  
'tiyād yadi vā 'nyasyā 'gniṣu yajeta yadi vā 'syā 'nyo 'gniṣu yajeta (cf. unten  
5. 5) yadi vā 'syā 'nyo gñir agnīn vyaveyād (d. h. wenn ein weltliches  
Feuer die sakralen stört; s. unten 2. 7; 5. 4) yadi vā 'syā 'gnihotre upa-  
sanne haviṣi vā nirupte cakrīvāc chvā puruṣo vā vihāram antariyād (cf. oben  
1. 3) yadi vā 'dhve(!) pramiyete 'ṣṭiḥ (vgl. unten 2. 8). — Comm.: yady amā-  
vāsyām paurnamāsim vā svakāle 'kṛtvā 'tiyāt(!) yady agnihotradrave  
kuṣeṣū 'pasādite yadi darśapūrnāmāsādiṣu haviṣi nirupte cakrīvād ratha-  
śakāṭādiḥ śvā agniḥ puruṣo vā manuṣyajātiḥ sarvā (Text: sarve) agnīnām  
madhyenā 'tikramet | yadi vā yajamāno 'dhvani grāmāmtare mriyetai 'teṣv  
anyatara-nimiteṣu nimittā-naṃtaram | agniḥ pathikṛd vetthā hi vedho  
adhvana ā devānām api paṃtham aganme 'ti (RV. 6. 16. 3; 10. 2. 3) | anaḍvām  
dakṣiṇā | vyavāye tv anagninā prāg iṣṭe gamitarenā (l.: gām āmtarenā)  
'tikramayed bhasmanā śunaḥ padam prativaped idam viṣṇur vicakrama iti  
(RV. 1. 22. 17 vgl. unten 5. 2) gārhapatyā- "havanīyayor āmtaram bhasmarājyo  
[s. oben Anm. 64] 'daka-rājyā ca samtanuyāt tamtu[m] tanvan rajaso bhānum  
anvīhi 'ty anugamayitvā cā "havanīyam punaḥ praṇīyo 'patīṣṭheta | tatra  
prayogaḥ | nimittā-naṃtaram gavā- "di-kramaṇam kāryam | tataḥ tamtu[m]  
tanvan .... janam | (cf. oben 1. 3) iti māmtreṇa gārhapatyād āhavanīya-paryam-  
tam bhasmarājy-udakarājibhyām samtānam kṛtvā "havanīyam anugamayet |  
Mit diesem Passus stimmen Āsv. Prāy. 2 a ff. fast wörtlich zusammen;  
doch lesen sie: manuṣya-jātir vā vihāram atikramet ... yena pathā vya-  
vāyo jātas tena pathā gaur netavyā || śva-vyavāye tu bhasmanā śunaḥ pa-

athā 'to<sup>145</sup> 'bhyu[d]dr̥ṣtāni 'ty ācakṣate | 'dya sāyam amāvāsyā  
bhaviṣyati 'ti<sup>146</sup> na pratiharāṇāya<sup>147</sup> ca<sup>148</sup> sa syād | atha sa  
yo 'nyo brūyād adarśam cā 'dya paścād iti tam tu kim iti  
brūyād | atha vā sa syād evā 'dhas | tām eva prāyaścittim  
kṛtvā yajete 'ti dvaipāyanah | kṛtasya vāi prāyaścittir bhavati  
'ti lāṅgalir | yena pathā vaivasvato<sup>149</sup> yamo rājā no yayau  
agnir nas tena nayatu<sup>150</sup> prajā[na]n vaiśvānarah pathikṛd vi-  
śvagr̥ṣṭiḥ | samāpyai 'va tena haviṣā yad daivatam tad dha-  
viḥ<sup>151</sup> syād<sup>151</sup> | athā 'nyad dhavir nirvaped | agnaye pathi-  
kṛte<sup>152</sup> puroḍāśam indrāya vṛtraghne puroḍāśam vaiśvāna-  
ram<sup>153</sup> dvādaśakapālam puroḍāśam | nityāḥ purastāddhomāḥ |  
samsthithahomeṣu<sup>154</sup> tvam agne saprathā asi<sup>155</sup> | yena pathā  
vaivasvataḥ<sup>156</sup> śāsa itthā mahān asi<sup>157</sup> | vaiśvānaro na ūtaya<sup>158</sup>  
iti madhyata opya samsrāvabhāgaiḥ samsthāpayen | mahāpā-  
thikṛti 'ty ācakṣata | ubhayor api<sup>159</sup> pattayos<sup>160</sup> | tad āhur na  
te vidur ye tathā kurvanty | atha nu katham iti | gārhapā-  
tyājyaṃ vilāyo<sup>161</sup> 'tpūya caturgrhitam grhitvā "havanīya-gārha-  
patyāv antareṇā 'tivrāja juhuyād | asau ya udayāt puro  
vasāno nilalohito 'tha dr̥ṣtam adr̥ṣtam no duṣkṛtam tat<sup>162</sup>  
svāhe 'ty | evam evā 'bhyu[d]dr̥ṣte | asau ya udayāt paścād  
vasāno nilalohito [tya]<sup>163</sup> 'tha dr̥ṣtam adr̥ṣtam no duṣkṛtam  
karat<sup>164</sup> svāhe'ti | sa ya<sup>165</sup> evam etena<sup>166</sup> tejasā "jyena<sup>167</sup>  
yaśasā prīṇāti so 'syai 'śa<sup>168</sup> dr̥ṣtaḥ prāṇān yaśasā<sup>169</sup>

dam idam viṣṇur vicakrama ity ṛcā pūrayet || pratipadam maṃtrāvṛttir ity  
adhikam || tato gārhapatyād āhavanīyaparyamtam bhasma-lekhām udaka-  
dhārām ca samtanuyāt tantum tanvan ... anvihī jyotiṣmata iti maṃtrena ||  
pratyekam maṃtrāvṛttih || tata āhavanīyam anugamayitvā 'gnihotra-madhye  
(agnihotravad-iṣṭi-madhyā) iṣṭivat punaḥ prāṇīya yad agne pūrvam ...  
vitanvata (Āśv. 3. 10. 16) iti mantradvayeno 'patiṣṭheta || tato 'gnihotram  
samāpya teṣv evā 'gniṣu pāthikṛti kāryā ||<sup>144</sup> A cātipattre B nvātipamte  
C cātipamte (kann heißen: atipāte oder atipattau; korrupt); cf. in 2. 3.

<sup>145</sup> B tsayāto <sup>146</sup> D tay; cf. Kauṣ. Brāhm. 4. 3. <sup>147</sup> C 'harāṇāya  
<sup>148</sup> B tva? nva? <sup>149</sup> Bei C ist dieser pāda verderbt. <sup>150</sup> A nayata  
C nayat <sup>151</sup> BCD BCD haviṣyād <sup>152</sup> K. Ś. 25. 4. 22-26 bestimmt die Fälle,  
in denen dem Agni pathikṛt geopfert werden soll. <sup>153</sup> B vaiśvānarim  
C 'narām <sup>154</sup> Hier wiederholt B einen Passus des Textes, nämlich 2. 3:

agnim vayam trātāram havāmahe . . . . bis samsthāpayen [mahāpāthikṛtity].

<sup>155</sup> R.V. 5. 13. 4. <sup>156</sup> Unermittelbar. <sup>157</sup> A.V. 1. 20. 4. <sup>158</sup> A.V.  
6. 35. 1. <sup>159</sup> BC iti statt api; l.: ati° <sup>160</sup> cf. oben 2. 2 letztes Wort.  
l.: 'pannayos. <sup>161</sup> ACD vilīyo° <sup>162</sup> ACD tat B ta statt karat; Sinn und

Metrum wären herstellbar, wenn man lesen würde: duṣkṛtam adr̥ṣtam  
karat <sup>163</sup> BC lassen tyā aus. <sup>164</sup> C tat statt karat <sup>165</sup> ya fehlt  
bei BC <sup>166</sup> B fügt tena ein. <sup>167</sup> B tejasādbhrena <sup>168</sup> B läßt 'śa

aus; D liest statt sosyāṣa: saumyeṣa <sup>169</sup> B yaḥ esa

prīṇāti || 3 || atha yo 'hutvā<sup>170</sup> navam prāśnīyād agnau vā "gama-  
 yet kā tatra prāyaścittih | so 'gnaye vratapataye<sup>171</sup> 'ṣṭākāpālām  
 puroḍaśam nirvāpen | nityaḥ purastāddhomāḥ | samsthithahomeṣv  
 agne prāśnāhi prathamas tvam hi vettha yathā haviḥ<sup>172</sup> | vanvan  
 havir yathā devebhyo yajamānam ca varddhayā 'gnīś ca deva  
 savitas | tvam agne vratapā asi<sup>173</sup> | idāvatsarāye 'ti<sup>174</sup> madhyata  
 opya samsrāvabhāgaiḥ samsthāpayed | yady anugatam agniṃ  
 śaṅkamānā mamtheyur mathite 'gnim adhigacheyur bhadrād  
 adhi śreyāḥ prehi<sup>175</sup> 'ti vyāhṛtibhiś ca mathitam samāropyā  
 'the 'tarasmin punas tvā prāṇa<sup>176</sup> iti pañcabhir ājyā-"hutir  
 hutvā yatho 'ktaṃ prākṛtā vṛttir<sup>177</sup> | atha yasyā 'gnihotri  
 gharmadughā duhyamānā vāsyet<sup>178</sup> kā tatra prāyaścittir | aśanā-  
 pipāse evai 'ṣā yajamānasya samprakhyāya vāsyati 'ti<sup>179</sup>  
 tāṃ<sup>180</sup> tṛṇam<sup>181</sup> apy<sup>182</sup> ādayet<sup>182</sup> sūyavasād bhagavati<sup>183</sup> 'ty  
 etaya rcā | 'thā "havanīya ājyā-"hutir<sup>184</sup> juhuyād dhātā dadhātu  
 naḥ pūrṇā darva<sup>185</sup> iti dvābhyām rgbhyām | atha yasyā "gni-  
 hotri<sup>186</sup> gharmadughā (vā<sup>187</sup>) duhyamāno 'pavišet<sup>188</sup> kā tatra  
 prāyaścittir<sup>189</sup> | bhayaṃ vā eṣā yajamānasya prakhyāyo 'pa-

<sup>170</sup> so rekonstuiert nach Ap. 9. 12. 10: yadi homāyo 'pasamiddheṣv ahu-  
 teṣv agniṣu yajamāno 'śnīyāt ... <sup>171</sup> K. Ś. 25. 4. 27 ff. bestimmt die

Opfer für Agni vratapati. <sup>172</sup> Vgl. sa hi veda yathā haviḥ T. B.

2. 4. 8. 7. <sup>173</sup> AV. 19. 59. 1. <sup>174</sup> AV. 6. 55. 3. B idāvatsaroyeti C im-

drāvaruṇāyeti <sup>175</sup> AV. 7. 8. 1. <sup>176</sup> Es könnte etwa an T. S. 1. 3. 14. 4.

gedacht sein. <sup>177</sup> C vṛttin D prāvṛtā vṛtir <sup>178</sup> ABCD vāsyet; cf.

hierzu Ap. 9. 5. 1; Ásv. 3. 11. 4; Ásv. Prāy. 3 b; Ait. Brāhm. 7. 3. Auch

bei der Schlachtung darf das Opfertier nicht brüllen: K. Ś. 25. 9. 12.

Im folg. ist pipāse bei A u. C corr. <sup>179</sup> cf. Ait. Brāhm. 5. 2. 7. 6.

<sup>180</sup> A taṃ <sup>181</sup> BC tṛṇam <sup>182</sup> A athā dadhyet D athā "dayet Ásv.

Prāy. 3 b: tṛṇam bhakṣyam prakalpayet <sup>183</sup> AV. 7. 73. 11; K. Ś. 25. 1. 19.

<sup>184</sup> A 'hutī B 'hutir; der im Anschluß hieran so überaus häufig er-

wähnte Fall, daß die Opferkuh blutige Milch (Blut statt Milch) gibt, fehlt

unserem Texte. <sup>185</sup> vgl. AV 7. 17. 2; 3. 10. 7; s. auch Paipp. 1. 106. 6.

<sup>186</sup> Brahm. Prāy. 35 b kündigen an: athe 'dānim agnihotrāprāyaścittāny

abdhīyamte tad-artham idam ucyate ... agnihotrāṃ cet prāg adhiśra-

yaṇā[t] skanded iti . . . . niṣided upavišet tatra yasmād bhiṭe 'ty anena

maṃtrenābhimamtrya udasthā[d] devīty utthāpyo 'dapātram ūdhasi mukhe

co 'pagrñīyāt |; cf. Ait. Brāhm. 7. 3. <sup>187</sup> vā fehlt bei BCD. <sup>188</sup> cf.

Ásv. Prāy. 3 b, welches diesen Fall noch differenziert: atha yasyā 'gnihot-

radhenur vatsa(m)-sargād ārabhya dohana-paryamtam upavišet | tadā

yasmād bhiṣā . . . mīlhuṣe ity abhimamtrayet | tatas tāṃ utthāpayet ||

udasthād . . . varuṇāya ca | ity etad ubhayaṃ yajamāno homakartā vā

kuryāt | atha asyā ūdhasi ca mukhe co 'dapātram upagthya dugdhvā brāh-

maṇaṃ pāyayet | tasya brāhmaṇasya yāvajjīvaṃ samvatsaram vā 'nnaṃ

nā 'śnīyāt || <sup>189</sup> cf. Ásv. 3. 11. 1; Brahm. Prāy. 40 b: yā agnihotrāyo

'pasrṣṭā niṣided iti niṣidanamamtrah; cf. Ait. Brāhm. 7. 3.

viṣati | tasyā ūdhasy udapātram ninayec<sup>190</sup> chaṃ no devir  
 abhiṣṭaya<sup>191</sup> iti dvābhyāṃ | tām anumantryate yasmād  
 bhītā niṣidasi<sup>192</sup> tato no abhayam kṛdhi paśūn naḥ sarvān  
 gopāya namo rudrāya miḍhuṣa<sup>193</sup> ity | athai 'nām utthāpaya-  
 ty uttiṣṭha devy adite devān yajñena bodhaya | indrāya kṛṇva-  
 ti bhāgam mitrāya varuṇāya ce 'ty | utthitām anumantryate  
 udasthād devy adite devān<sup>194</sup> yajñena bodhaya | āyuś ca tasya  
 bhūtiṃ ca yajamānam<sup>195</sup> ca<sup>195</sup> vardhaye 'ty | athā "havanīya  
 ājyā"-hutir juhuyān mā no vidan<sup>196</sup> ity etair abhayai rau-  
 draiś ca || 4 || atha yasya vapam āhutiṃ vā grhitām śyenah  
 śakuniḥ śvā vā 'nyo vā "hared<sup>197</sup> vāto vā vivamet<sup>198</sup> kā tatra  
 prāyaścittir | divam prthivīm<sup>199</sup> ity abhimantryā 'thā "hava-  
 nīya ājyā"-hutir juhuyād vāta āvātu bheṣajam<sup>200</sup> iti sūktenā |  
 'tha yasya somagraho grhito 'tisrāvet kā tatra prāyaścittir |  
 drapsaś caskande<sup>201</sup> 'ty abhimantryā 'thā "havanīya ājyā-  
 "hutir juhuyān manase cetase dhiya<sup>202</sup> iti sūktenā | 'tha yasyā  
 'ṣṭāpadī vaśā syāt kā tatra prāyaścittir<sup>203</sup> | darbheṇa hiraṇyam  
 baddhvā 'dhy-adhi garbham hiraṇyagarbheṇa juhuyād | yathā  
 'mum sā garbham abhyaścotayad yathā 'mum garbham sadar-  
 bham<sup>204</sup> iva sahirāṇyam tam uddhṛtya prakṣālyā<sup>205</sup> 'nupadam  
 śrapayitvā prakṣīrasam udakpādyam kāmasūktena<sup>206</sup> juhu-  
 yād anamgandhī<sup>207</sup> 'ti ve 'ty<sup>208</sup> aṣṭabhir nabhasvatibhir<sup>209</sup>  
 hiraṇyagarbheṇa vā | 'tha yasyā 'samāpte karmaṇi tā-  
 ntriko 'gnir upaśāmyet kā tatra prāyaścittir | yaṃ tvam agne<sup>210</sup>  
 punas tvā "dityā rudrā vasava<sup>211</sup> ity anyam<sup>212</sup> praṇīya pra-

<sup>190</sup> cf. Āśv. 3. 11. 3. <sup>191</sup> AV. 1. 6. 1. <sup>192</sup> AB. 5. 27. 2; 7. 3. 2; hierher gehören auch die folgenden Zitate dieses Abschnitts; vgl. die analogen Partien Ap. 9. 17. 6 f. <sup>193</sup> M. Ś. 3. 2. 1, fortgesetzt durch Āśv. 3. 11. 1; Ait. Brāhm. 7. 3. <sup>194</sup> A \*vāṃn <sup>195</sup> D \*mānāya <sup>196</sup> AV. 1. 19. 1. <sup>197</sup> Der gleiche Fall wird in dem korrupten Passus Brahm. Prāy. 77 b behandelt; vgl. unten 3. 10; s. a. Manu 7. 21: Krähen genießen von einem Opferkuchen. <sup>198</sup> A vivamet(?) B viramit CD viramet <sup>199</sup> AV. 3. 21. 7. <sup>200</sup> cf. Gop. Brāhm. 1. 3. 13. <sup>201</sup> AV. 18. 4. 28. <sup>202</sup> AV. 6. 41. 1. <sup>203</sup> Brahm. Prāy. 78 b: yadā 'ṣṭāpadī syād aṣṭāpadyā garbham sūle kṛtvā madā pralipya śāmitre nikhānayet | Komm.: yadāpi garbhīny ālabhyate kāla[h]-parimāṇāvijñānāc cā 'ṣṭāpadī syāt ... śāmitre nikhāpaṭot tasyā adhastād ayaspātram upakṛṣya śrapayed ity arthaḥ | .. mā bhūd iti hiraṇyam aṣṭāpadam dakṣiṇā tasminn eva kāle samāpte ca mahi dyaur iti paśuśrapaṇe garbham upavasati <sup>204</sup> BCD samdarbham <sup>205</sup> B prajvālyā <sup>206</sup> AV. 19. 52. <sup>207</sup> Wahrscheinlich Paipp. Citat. <sup>208</sup> A \*gandhitivety B \*gandhitivety D \*gamdhitivety <sup>209</sup> gemeint: AV. 4. 15? <sup>210</sup> gemeint ist wahrscheinlich AV. 18. 3. 6 (yaṃ tvam agne). <sup>211</sup> AV. 12. 2. 6; Vait. 28. 22; Ap. Ś. 9. 10. 9; 16. 12. 13. <sup>212</sup> A agnim

jvālya<sup>213</sup> mamā 'gne varca<sup>214</sup> iti sūkteno 'pasamādhāya karma-  
śeṣam<sup>215</sup> samāpnuyur<sup>215</sup> | atha yasyā 'samāpte karmaṇi barhir  
ādipyeta<sup>216</sup> tatra tan<sup>217</sup> nirvāpya juhuyād yad agnir barhir  
adahad vedyā<sup>218</sup> vāso apom<sup>219</sup> bhata tvam eva no jātavedo<sup>220</sup>  
duritāt pāhi tasmāt<sup>221</sup> || nirdagdhā no amitrā<sup>222</sup> yathe 'dam  
barhis tathā | amitrānām śriyaṃ bhūtiṃ tām eṣām parinirjahi |  
yat-kāmās<sup>223</sup> te<sup>223</sup> juhumas tan no astu viśāmpate<sup>224</sup> | ye devā  
yajñam āyānti te no rakṣantu sarvataḥ | avadagdhām duḥsva-  
pnyam avadagdhā arātayaḥ sarvās ca yātudhānyaḥ | mā tvā  
dabhyān yātudhānāḥ | mā bradhnāḥ śarmabhiḥ<sup>225</sup> ṣṭuhi<sup>226</sup> |  
darbho rājā samudriyaḥ | pari naḥ pātu viśvataḥ | athā 'nyad  
barhir upakalpyo 'dakena samprokṣya punaḥ str̥ṇāti | 'dam bar-  
hir amṛtene 'ha siktam hiraṇmayam haritam tat str̥ṭam<sup>227</sup>  
naḥ<sup>227</sup> | tad<sup>228</sup> vai purāṇam abhinavam str̥ṇiṣva vāsaḥ praśa-  
stam prati me grhāne 'ty<sup>229</sup> | atha yasya pitrye<sup>230</sup> pranīto 'gnir  
upaśāmyet kā tatra prāyaścittir | bhasmā 'labhyā 'bhimantra-  
yed<sup>231</sup> dviṣantam agne dviṣatām ca vittaṃ | prajāṃ<sup>232</sup> dviṣad-  
bhyo naya dakṣiṇena | pitrye pranīta upaśāmyamānaḥ pāp-  
mānam agne tam ito nudasva | dviṣantam agne dviṣatām ca  
vittaṃ<sup>232</sup> gaccha tvam ādāya parāvato 'nyān<sup>233</sup> | pitrye pranīta  
upaśāmyamāna iha prajāṃ dirgham āyus ca dhehi | yas<sup>234</sup>  
tvam agne pramattānām pranīta upaśāmyasi<sup>235</sup> | sukalpam agne  
ta[t] tvayā punas tvo 'ddipayāmasi 'ty ucyamāne<sup>236</sup> 'gnim<sup>237</sup>  
pranīya prajvālye<sup>238</sup> 'ndrasya kukṣir asī 'ti<sup>239</sup> dvābhyāṃ sa-  
midhāv abhyādadhāt || 5 || atha yasya yūpo virohed<sup>240</sup> asam-  
āpte karmaṇi tatra juhuyāt yūpo virohañ<sup>241</sup> chataśākho  
adhvaraḥ<sup>242</sup> samāvṛto mohayiṣyan yajamānasya loke | vedā-

213 C prakṣālya 214 AV. 5. 3. 1. 215 A karmaśeṣam karma sāpnuyur  
216 cf. AP. 37. 5. 1. 217 A tam; bei BCD fehlt tam 218 A vedyām  
219 AB apo. Auch alle für die Textgeschichte in Frage kommenden  
Mss. der A., denen dieses Zitat entnommen ist (37. 5. 2) lesen pom resp.  
apom; D aponnata 220 B 'da 221 Parallel AV. 1. 25. 1. 222 AP  
53. 7. 3: 'mitrās tu 223 AB vāmāste 224 AV. 7. 79. 4. 225 BC  
carmabhi 225—226 AP. 37. 5. 6 śamyum icchata 227 AD str̥ṇantaḥ B  
tastṛṭam naḥ C tatstr̥ṭam naḥ; AP. 37. 5. 8 statt tat str̥ṭam naḥ: te str̥ṇāmi  
228 BC yad 229 D fügt hinter 'ty ein: athavā 'nyad barhiṣo prachādāye  
'ty 230 B pitrya 231 D 'yeta 232 B läßt diese und die inzwischens-  
liegenden Worte aus. 233 D 'nyāt 234 ABCD yaṃ 235 A upaśāmyati  
B upaśabhyeti CD upaśāmyeti 236 BC ucyatenā A ucyamānenā  
237 B te 'gnim 238 C prakṣālye 239 AV. 7. 111. 1. 240 D varohed;  
Ap. 9. 19. 15 f.; vgl. unten 5. 6. 241 D varo 242 Kauś. Ś. 125. 2.

bhigupto brahmaṇā<sup>243</sup> parivṛto 'tharvabhiḥ śāntaḥ sukr̥tām  
 etu lokam || yūpo hy arukṣad dviṣatām vadhāya na me yajño  
 yajamānaś ca riṣyāt | saptarṣiṇām sukr̥tām yatra lokas tatre  
 'mam yajñam yajamānaḥ ca dhehi || yo vanaspatinām upatā-  
 po babhūva<sup>244</sup> yad vā gr̥hān ghoram utā 'jagāma tan nirja-  
 gāmo haviṣā ghr̥tena śam no astu dvipade śam catuṣpade || yo  
 vanaspatinām upatāpo na āgād yad vā yajnam no 'dbhutam  
 ājagāma | sarvaṃ tad agne hutam astu bhāgaśaḥ śivān vayam  
 uttarema 'bhi vājān<sup>245</sup> | tvaṣṭre svāhe 'ti hutvā | tvaṣṭā me  
 daivyaṃ vaca<sup>246</sup> iti tvaṣṭram vaiśvarūpam<sup>247</sup> ālabhetā | 'tha  
 yasyā 'samāpte karmani yūpaḥ prapatet<sup>248</sup> tatra juhuyāt<sup>249</sup> |  
 ya indreṇa sr̥ṣṭo yadi vā marudbhīr yūpaḥ papāta<sup>250</sup> dviṣa-  
 tām vadhāya | tam nirjagāmo<sup>251</sup> haviṣā ghr̥tena śam no astu  
 dvipade śam catuṣpade || tvaṣṭre svāhe 'ti hutvā tvaṣṭā me  
 daivyaṃ vaca<sup>252</sup> iti tvaṣṭram sarvarūpam ālabhetā | 'tha  
 yasyā 'samāpte karmani yūpe dhvāṅkṣo<sup>253</sup> nipatet tatra juhu-  
 yāt ā pavasva hiraṇyavad<sup>254</sup> aśvāvat soma vīravat | vājām<sup>255</sup>  
 gomantam<sup>255</sup> ābhara<sup>255</sup> svāhe 'ti madhyata opya saṃsrāva-  
 bhāgaiḥ saṃsthāpayed<sup>256</sup> | yadi<sup>256</sup> duṣṭam<sup>256</sup> haviḥ syāt kī-  
 ṭāvapaṇnam<sup>257</sup> vā<sup>257</sup> tat<sup>258</sup> tasmin bhasmany upavaped apsu

<sup>243</sup> D 'ṇaḥ<sup>244</sup> Kauś. S. 135. 9.<sup>245</sup> Die Wiedergabe

namentlich des letzten Pāda in den Mss. ist überaus lückenhaft und reich an Irrtümern. D wiederholt den Halbvers: tam nirjagāmo catuṣpade

<sup>246</sup> AV. 6. 4. 1.<sup>247</sup> ABCD viśvarūpam; Brahm. Prāy. 79 b: satre cet

prāg apavargād yūpo virohet [t]vāṣṭram bahurūpam ālabheran 80 b: vi-

rohaṇam amkurādi-prādurbhāvaḥ <sup>248</sup> cf. Āp. 9. 11. 26; Brahm. Prāy. 80 a:yadi yūpam āvṛṇheḥ cālayed ve 'ti ... <sup>249</sup> Hiervon scheint auch der

völlig zerstörte Text von Brahm. Prāy. 76a zu handeln, der sodann folgende

Modalität erwähnt: yadi divyān mānuṣād vā pramādā[t] svaruṃ naśyeta

anya-yūpa-śakalam anya-grahaṇam kriyate 76 b: anyasyā 'lābhe yūpād evo

tkṛtya saṃskārādi siddham ta[t] tvā svadhitise āhutiṃ hutvā 'taḥ saṃ-

skṛtyā 'ktvā svadhiti-karma kuryāt | caṣālanāse 'nyasmād adhikṛtya(?)

<sup>250</sup> AD prapāto BC prayāto <sup>251</sup> D 'gāma <sup>252</sup> AV. 6. 4. 1.<sup>253</sup> K. Ś. 25. 6. 9 f. <sup>254</sup> RV. 9. 63. 18. <sup>255</sup> D vrajam gomantam aśvīnābharamtam cf. Vāj. S. 8. 6. 3. <sup>256</sup> B saṃsthāpaye hādiṣtam <sup>257</sup> Agn.

Prāy. 4 b: vyāpānnāni havīṃṣi keśa-nakha-kīṭa-patamgair anyair vā bī-

bhatsaiḥ | śarīrā[c] cyuta-keśa-nakhā-"dibhir haviḥ | saṃsargo [do]śāya

bhavati | tathā kīṭa-patamgair amedhya-nivāsibhiḥ saṃsargo doṣāya bha-

vati | duṣṭaram havir apsu prakṣipyā punar-nirvāpā-"di kuryāt | atha vā-

jasaneyi-śākhāyām devayoniḥ | śva-vāyas(am)ā-"khu-mārjāra-nakula-gr̥dhrā-

-"di-kṛtabhakaṣaṇā-"vaghrāṇa-sparśa[nā]-"dibhir upahatānām śrtānām puro-

ḍaśādinām tyāgaḥ | bhakṣaṇenai 'va madhū-"daka-payo-vikāra-taila-sarpiḥ-

prabhṛtinām ca tyāgaḥ | svedā-'śru-śleṣma-karṇaviḍ-duṣikā (so statt 'ṣi!)

ve 'ty eke<sup>259</sup> | bhuvāya svāhā | bhuvanāya svāhā | bhuvana-  
pataye svāhā<sup>260</sup> | bhuvāmpataye svāhā | viṣṇave svāhe 'ty | ete  
ha vai devānām rtvijas | ta evā 'sya tad dhutam<sup>261</sup> iṣṭam  
kurvanti | yat prayājeṣv ahuteṣu prāg aṅgārah<sup>262</sup> skanded  
adhvaryave ca<sup>263</sup> yajamānāya ca<sup>264</sup> paśubhyaś cā 'gham<sup>265</sup> syād  
yadi dakṣiṇā<sup>266</sup> brahmaṇe ca yajamānāya ca | yadi pratyag<sup>267</sup>  
dhotre<sup>267</sup> ca patnyai<sup>268</sup> ca<sup>268</sup> | yady udag agnīdhe<sup>269</sup> ca<sup>270</sup>  
yajamānāya ca paśubhyaś cā 'gham<sup>271</sup> syāt | tam anupraharet |  
sahasrasrṅga<sup>272</sup> | ity etaya rcā || 6 || atha yasyā 'gnayo mi-

netramalā-'srk-raktavasā-mānuṣa- (Text: 'śā)-svīviṣṭhā-retō-mūtra-prabhṛti-  
bhīr upahatānām haviṣām parityāgaḥ | śūdra-sūtako-'dakya-"di-samsprṣṭā-  
nām haviṣām parityāgaḥ|. Die Träne verunreinigt; cf. Ait. Brāhm. 7. 8:  
ya āhitāgnir upavasathe 'śru kurvita . . . so 'gnaye vratabhṛte . . . cf.  
Āśv. Prāy. 5 b: athau "pavasathya-dine arty-aśru-pāte pūrvoktām vrāta-  
bhṛtiṣṭim kuryāt || cf. oben Anm. 58; vgl. A. P. 37. 7. 1; cf. auch Āśv. Prāy.  
17 a (cf. oben Anm. 126): āvāhana-kālāt pūrvam keśa-kīṭā-"dinā pakva-  
hvir-doṣe jāte tasyaiva ha[vi]ṣaḥ punar-utpattiṃ kṛtvā sarva-prāyaścittam  
ca hutvā viṣṇuṃ smṛtvā tena yaṣṭavyam || yad vā || adhvarūr ājya-bhāgā-  
'namtaram juhvām sakṛd grhītvā juhōti || yan ma ātmano || punar agniḥ ||  
mano jyotiḥ grhītena svāhā || tato viṣṇuṃ smṛtvā (dhruvā)jyena(?) pracaret ||  
cf. Āśv. Prāy. 17 a: āvāhanād ūrdhvaṃ pradhāna-yāgād arvāk keśa-kīṭā-  
"dinā hvir-doṣe jāte tasya sthāne dhruvātāś caturgrhītam ājyam āyājet ||  
avyāpannais ca yathāpūrvam || tataḥ prayogaṃ samāpya vyāpanna-hvir-  
mātrasyai 'vā 'nvādhānādi-punaryāgaḥ kartavyaḥ || evaṃ dvayor bahūnām  
ca vyāpattau samānam || vgl. Āśv. Prāy. 18 b: duṣṭena haviṣe 'ṣtvā samīṣṭa-  
yajusaḥ prāg duṣṭam hvir iti jānti yāt || tadā "jyena punar-yāgaḥ || ūrdhvaṃ  
cet smaraṇam tadā 'nvādhānā-"di-punaryāgaḥ || bahuhaviṣke yāge yad eva  
duṣṭam haviḥ smaret tasyaiva punaryāgo na sarvasya || cf. Agn. Prāy.  
16 bf.: āvāhana-kālāt prāg dhvir-doṣe punar-āvṛttiḥ | apy atyantaṃ guṇa-  
bhūtānām | apradhānārthānām ājyādi-guṇa-bhūtānām dravyānām utpattir  
ā karmasamāpteḥ | prāk sviṣṭakṛta uktaṃ pradhāna-bhūtānām | haviṣām  
vyāpattāv ity asmin sūtre yā hvir-vyāpattir ukta sā pradhāna-bhūtānām  
dravyānām āvāhanād ūrdhvaṃ sviṣṭakṛtāt prāk bhavati cet tadā "jyene  
'ṣṭiṃ samāpayet | avadānadoṣe punar āyatanād avadānam | grhītasya 'va-  
dānasyā 'medhyā-"dinā nāse jāte | abhāgi-devatāyāḥ yāge kṛte 'pi 'ti ra-  
māṃdārah | ubhaya-madhye 'nyatara-nimitte sati punas tad avadānā-  
"yatanād eva grhītvā yāgaḥ kartavyaḥ | na punar utpattiḥ | dveṣṭre tv  
iha dakṣiṇām dadyāt | kṣāme śiṣṭene 'ṣṭi[v]e 'ty asmin prayoge yā dakṣiṇā  
sā dveṣṭre dātavyā | dakṣadāna (l.: dakṣiṇādāna?) urvarām dadyāt |  
<sup>259</sup> B tatre C tace

<sup>259</sup> Āśv. 3. 10. 20-22.

<sup>260</sup> Kauś. S. 116. 2 unter abweichendem

Schlusse.

<sup>261</sup> BCD bhutam

<sup>262</sup> ABC aṅgārā; cf. unten 4. 1.

<sup>263</sup> fehlt bei BC

<sup>264</sup> fehlt bei A

<sup>265</sup> ABC scheinen adyam zu lesen;

cf. Āp. 9. 2. 9.

<sup>266</sup> Ā dakṣiṇa

<sup>267</sup> ABCD pratyaṇ hotre

<sup>268</sup> A

yatryaiva BCD patnī ca

<sup>269</sup> BCD agnīdhre

<sup>270</sup> A lāṭ ca aus.

<sup>271</sup> BC cādyam

<sup>272</sup> AV. 13. 1. 12; s. Āp. 9. 3. 1.

thaḥ samsrjyeran<sup>273</sup> kā tatra prāyaścittih<sup>274</sup> | so 'gnaye vitaye<sup>275</sup> 'ṣṭākāpālam puroḍāṣam (prāṇ) nirvapen<sup>276</sup> | nityāḥ purastāddhomāḥ | samsthitahomeṣv agna āyāhi vitaye<sup>277</sup> grṇāno havyadātaye ni hotā satsi barhiṣi 'ti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayo grāmyeṇā<sup>278</sup> 'gninā samsrjyeran kā tatra prāyaścittih | so 'gnaye vivicaye<sup>279</sup> 'ṣṭākāpālam puroḍāṣam nirvapen | nityāḥ purastāddhomāḥ | samsthitahomeṣv agnim ile purohitam<sup>280</sup> vivicim ratnadhātamaṃ pra na āyūṃṣi tāriṣad | iti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayaḥ śāvenā 'gninā samsrjyeran kā tatra prāyaścittih | so 'gnaye śucaye<sup>281</sup> 'ṣṭākāpālam puroḍāṣam nirvapen | nityāḥ purastāddhomāḥ | samsthitahomeṣv | agniḥ śucivratatamaḥ<sup>282</sup> śucir vipraḥ śuciḥ kaviḥ | śuci rocata āhutaḥ || ud agne śucayas tava<sup>283</sup> śukrā bhrājanta irate | tava jyotiṃṣy arcayaḥ svāhe | 'ti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayo dāvenā 'gninā samsrjyeran<sup>284</sup> kā tatra prāyaścittir<sup>285</sup> | annā-

<sup>273</sup> Überhaupt gilt der Zusammenfall von Opfersubstanzen als verhängnisvoll; s. Āśv. Prāy. 16a: carv-ādinām samsrāve durgādi-ganaḥ prāyaścittam ||

<sup>274</sup> Vgl. zu diesem Abschnitt die verkürzte Wiedergabe in 5. 4. <sup>275</sup> B titaye; cf. Ait. Brāhm. 7. 6: yasya gārhapatyā-<sup>276</sup> 'havanīyau mithaḥ samsrjyeyātām . . . . so 'gnaye vitaye 'ṣṭākāpālam puroḍāṣam nirvapet.

<sup>276</sup> Über die dem Agni bei den einzelnen Läuterungszeremonien zukommenden Attribute spricht Agn. Prāy. 14b: agnir guṇibhedeṣu vratapatyādiko guṇaḥ | api vā prāyaścitte-ṣṭīnām sthāne tasyai tasyai devatāyai pūrṇāhutiṃ juhuyād iti vijñāyate | dvādaśagrhitena srucam pūrayitvā 'gnaye vratapataye svāhe 'ti hūyate sā pūrṇāhutiḥ dvādaśa-grhitena 'ṣṭagrhitena caturgrhitena sruva-pūrṇena ve 'ti catvāraḥ pakṣo (!) bodhāyane (!) prāyaścittestih saha vikalpyate | <sup>277</sup> RV. 6. 16. 10; Āśv. 3. 13. 7; Ait. Brāhm. 7. 6.

<sup>278</sup> ABC grāmyeṇā\*. <sup>279</sup> A vivivaye B vivicaya; cf. Āśv. 3. 13. 5; aber Ait. Brāhm. 7. 6: yasya sarva evā 'gnayo mithaḥ samsrjyeran . . . agnaye vivicaye . . . und ibid.: yasyā 'gnayo 'nyair agnibhiḥ (Comm.: āhavanīyādy-agnayo 'nyadiyair āhavanīyādbhir laukikāgnibhir vā) samsrjyeran so 'gnaye kṣāmavate . . . ; vgl. Ait. Brāhm. 7. 7: yasyā 'gnayo grāmyeṇā 'gninā samdahyeraṇ so 'gnaye samvargāya . . . cf. Āśv. Prāy. 8a: grāmyeṇā 'raṇyena vā samsarge samāropya mathitvā 'gnaye samvargāya pūrṇāhutiḥ || <sup>280</sup> RV. 1. 1. 1.

<sup>281</sup> Āśv. 3. 13. 4, dessen Komm. sich hier als vortrefflich unterrichtet erweist. K. Ś. 25. 4. 35; Ait. Brāhm. 7. 7. <sup>282</sup> A: śucir RV. 8. 44. 21.

<sup>283</sup> RV. 8. 44. 17. <sup>284</sup> Die Profanation der heiligen Feuer durch

Wasser usw. verlangt Sühne (Āśv. Prāy. 15b): jalādinā 'gny-upaghāte punas tvā 'dityā rudrā vasavaḥ samidhatām punar brāhmaṇo vasunītha rudraiḥ (!) | ghrtena tvam tanuvo vardhayasva satyāḥ santu yajamānasya kāmāḥ (TS 4. 2. 3. 4 folg. mit Variation) svāhā || ity etayā samidham

dyam<sup>286</sup> vā eṣa yajamānasya samvr̥jyāvṛta<sup>287</sup> upa to<sup>287</sup> 'ranyād  
grāmam adhy<sup>288</sup> abhyupaiti | so 'gnaye 'nnādāyā 'nnapataye  
'ṣṭākāpālam puroḍāśam nirvāpen | nityāḥ purastāddhomāḥ |  
samsthitahomeṣv | apaścād aghvānnasya bhūyāsam<sup>289</sup> | iti  
madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā  
'gnayo divyenā 'gninā samsr̥jyeran kā tatra prāyaścittih | so  
'gnaye jyotiṣmate<sup>290</sup> 'ṣṭākāpālam puroḍāśam nirvāpen | nityāḥ  
purastāddhomāḥ | samsthitahomeṣu | vidyotate dyotate | vi-  
dyuto 'gnir jihvā<sup>291</sup> | vidyutā bhrājanti dyotata<sup>292</sup> ā ca dyota-  
ta<sup>293</sup> | iti madhyata opya samsrāvabhāgaiḥ samsthāpayed |  
atha yasyā 'gnayo 'bhiplaveran kā tatra prāyaścittih | so  
'gnaye 'psumate<sup>294</sup> 'ṣṭākāpālam puroḍāśam nirvāpen | nityāḥ  
purastāddhomāḥ | samsthitahomeṣv apām agnis tanūbhir<sup>295</sup> |  
iti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha  
yady anugataṃ<sup>296</sup> abhyuddharet kā tatra prāyaścittih | so

ādāyā "jyabhāgādy-anam̐taram yathāsambhavam anenaiva mam̐treṇa  
svāhākārāṃtena sruvāhutim̐ juhuyāt || agnaya idam̐ || <sup>285</sup> Hierzu

gehören die Ausführungen der Brahm. Prāy. 65 b; cf. Ait. Brāhm. 7. 7.

<sup>286</sup> A atrāgham̐ B annādy (f) C annādyā <sup>287</sup> A sam̐jyāvṛduyano  
B sam̐jāvṛta upato C sam̐vr̥ta upato; D samsr̥jyāvṛta upato <sup>288</sup> fehlt  
bei A. <sup>289</sup> AV. 19. 55. 5. <sup>290</sup> cf. Āsv. 3. 13. 8; Ait. Brāhm. 7. 7

schreibt für den gleichen Fall die gleiche Spende für agni *apsumant* vor.

<sup>291</sup> D liest hinter jihvā: vidyotate dyotate ādyotata iti madhyata

<sup>292</sup> Bei B dittographiert. <sup>293</sup> Vait. 14. 1 A āvadyotata BC ātadyotata?

<sup>294</sup> cf. Āsv. 3. 13. 8; KŚ. 25. 4. 33 schreibt das gleiche Opfer — offenbar  
ursprünglicher — für den Fall vor, daß sich himmlische und irdische  
Feuer mit einander vermengen; ebenso Āsv. Prāy. 8 a: vaidyutā-'gni-  
samsarge samāropaṇādi agnaye 'psumate pūrṇāhutih | <sup>295</sup> AV.

4. 15. 10. <sup>296</sup> Hier scheint von dem Erlöschen irgendeines Opfer-

feuers die Rede zu sein. Brahm. Prāy. 62 a (s. folg. Anm.) beziehen sich  
jedoch auf das Āhavanīya-Feuer, dessen unser Text in diesem Zusammen-  
hang nicht gedenkt. Vgl. aber Agn. Prāy. 12 a: anvāhiteṣv agniṣu yady  
āhavanīyo 'nugacchet tadā 'nvāhitam āhavanīyam anugataṃ utpādayiṣyā-  
mī 'ti samkalpya | anv agnir uṣasām ātatāne 'ti (AV. 7. 82. 4) gārhapā-  
tyād prañīyaṃto bhūr iti manaso 'pasthānam̐ kuryāt | tata ājyapūrṇena  
sruveṇa juhoti | yo agnim̐ devavitaye . . . mṛḍaya (RV. 1. 12. 9) svāhā ||  
agnaye pāvākāye 'dam̐ tato | juhvā juhoti | idam̐ viṣṇur . . . pāmsure (RV  
1. 22. 17) svāhā | viṣṇava idam̐ | tata[h] sarva(m̐)-prāyaścittam̐ | idam̐ viṣṇur  
RV. 1. 22. 17) japed ity eke | tato manasā yajamāno japati | agne vrata-  
pate | vratam̐ carīṣyāmi vāyo vratapate āditya vratapate vratānam̐ vrata-  
pate (Āp. 4. 3. 2) | vrato- 'pāyanottaram̐ agny-anugamane vratopāyanīya-  
japo nā 'nyathā || ibid. 12 b: prañīte 'nugate prāg ghomād iṣṭir  
agnir jyotiṣmān varuṇaḥ || agnihotrā-'rtham̐ prañīta āhavanīyahomāt prāg  
anugate sāyam̐ agnihotrārtham̐ prañītam̐ āhavanīyam̐ anugataṃ utpāda-  
yiṣyāmi 'ti samkalpya | prātar agnihotrā-'rtham̐ iti prātaḥ | uddharāṇa-

'gnaye 'gnimate 'ṣṭākāpālaṃ puroḍāśaṃ nirvapen<sup>297</sup> | nityāḥ purastāddhomāḥ | samsthitahomeṣu | śivau<sup>298</sup> bhavatam<sup>299</sup> adya<sup>300</sup> no<sup>301</sup> | 'gninā 'gniḥ samsrjyate<sup>302</sup> kavir gr̥hapatir yuvā havyaṇvād juhvāsyah<sup>303</sup> || tvam hy agne<sup>304</sup> agninā vipro<sup>305</sup> vipreṇa san satā sakhā sakhyā samidhyase || sa no rāsva suvīryam<sup>306</sup> iti madhyata opyā 'tha samsrāvabhāgaiḥ samsthāpayet || 7 || atha<sup>307</sup> ya<sup>307</sup> āhitāgnis<sup>307</sup> tantre<sup>307</sup> pravāse mṛtaḥ syāt<sup>308</sup> katham tatra kuryāt | katham asyā 'gnihotraṃ juhuyur<sup>309</sup> | anyavatsāyā<sup>310</sup> goḥ payase | 'ty āhur<sup>311</sup> adugdhāyā<sup>311</sup> vā śūdradugdhāyā vā<sup>311</sup> | 'sarvaṃ<sup>312</sup> vā etat payo yad<sup>313</sup> anyavatsāyā goḥ śūdradugdhāyā vā 'sarvaṃ<sup>314</sup> vā etad agnihotraṃ yan mṛtasyā 'gnihotraṃ<sup>315</sup> | tāvad

man̐treṇo 'ddhṛtya hiraṇyaṃ puraskṛtya rajataṃ puraskṛtye 'ti prātaḥ || [sāyaṃ] hiraṇyaṃ agrato hṛtvā "havanīyasya pascād (dhiraṇyaṃ) nidhāya | prātaḥ rajataṃ agrato hṛtvā "havanīyasya purastān nidhāye 'ti viśeṣaḥ | tato pranayana-man̐treṇa nidhāyā 'gnim̐ pratiṣṭhāpayet | tato 'gnaye jyotiṣmate svāhā | agnaye jyotiṣmata idam̐ | varuṇāya svāhā | agnaye jyotiṣmata idam̐ | varuṇāya svāhā | varuṇāye 'dam̐ (Ap. 9. 9. 14; corr.) | iti pūrṇāhutim̐ hutvā tasmin evā 'gnau homa-samāptiḥ | Beim Erlöschen des Āhavanīya-Feuers soll ebenso wie bei dem des Dakṣiṇāgni (cf. unten 6. 1) verfahren werden; jedoch ist ibid. folgende Differenz vorgeschrieben: Āhavanīyasyo 'tara-pācīma-deśe prahvas tiṣṭhan dhātā dhātṛṇām (RV. 10. 128. 7) ity ādinā tri[ni] kṣāṭhāny ādadhātī 'ti viśeṣaḥ || ubhayaor nāśe dakṣiṇāgnim̐ prañīyā "havanīyam̐ api prañi[ya] pūrvavad āhavanīya-prāyaścittādi kṛtvā pascād pūrvavad dakṣiṇāgni-prāyaścittādi kuryād ||

<sup>297</sup> Brahm. Prāy. 62a: āhavanīyānugame 'pi prañīya hutvā śvo bhūte gnaye 'gnimate 'ṣṭākāpālaṃ nirvapet | cf. ibid. Bl. 56a folg.: yasyā 'gnā[v] agnim̐ abhyuddhareyur (vgl. Ait. Brāhm. 7. 6) bhavatam naḥ samanasāv (Kaus. 108. 2) ity abhimam̐tryā 'gnaye 'gnimate 'ṣṭākāpālaṃ nirvapet | yasya yajamānasya daivān mānuṣād vā pramādād agnāv uddhṛte prañite vidyamāna eva punar abhyuddhareyus tatrā 'bhimukhyeno 'rddhvam̐ uddhareyur . . . . . bhava(na)tan naḥ samanasāv iti . . .

<sup>298</sup> ACD śivo B śive <sup>299</sup> CD bhavatam. <sup>300</sup> ABC adhya

<sup>301</sup> A to; Kaus. 108. 2. <sup>302</sup> C samsrjāte <sup>303</sup> RV.

1. 12. 6. <sup>304</sup> ABC fügen agnir ein. <sup>305</sup> RV. 8. 43. 14. <sup>306</sup> RV.

5. 13. 5; 8. 98. 12. <sup>307</sup> A atha āhitāgnis tantrapravāse B atha ya

āhitāgni tatre pravāse C atha yasyāhitāgniḥ tantre <sup>308</sup> cf. Āp. 9.

11. 22; K. Ś. 25. 8. 9; vgl. die Anm. 318; 514. <sup>309</sup> A juyuran

B juhuyāranye C juhuyuranye D juhuyātranye <sup>310</sup> A nyavatsāyā

B 'nya<sup>o</sup> C nyavatsīyā <sup>311</sup> Diese Stelle ist im Original verderbt.

A liest diese und die zwischenliegenden Worte: āhuḥ tad adugdhāyā vā

sarvaṃ vā pṛtanyayo yajñenā 'nyavatsāyā gauḥ śūdradugdhāyā vā BC

āhuḥ śūdradugdhāyā vā (C vāt) sarvaṃ vā etyayojanye (C jñe) nā 'nya

(C 'nā-)-vatsāyā goḥ śūdradugdhāyā evā (evā) D āhu śūdradugdhāyā vā

<sup>312</sup> A sarvām <sup>313</sup> fehlt bei CD. <sup>314</sup> fehlt bei ABCD. <sup>315</sup> cf.

Ait Brāhm. 7. 2.

agnim<sup>316</sup> paricareyur yāvad<sup>317</sup> asthnām<sup>317</sup> āharaṇam<sup>318</sup> |  
 āhṛtyā 'gnibhiḥ<sup>319</sup> samspr̥śya taṃ pitṛmedhena<sup>320</sup> samāpnuyur |  
 atha yaḥ<sup>321</sup> samāropitā-samāropite mṛtaḥ syāt katham tatra  
 kuryāt | so 'gnaye tantumate pathikṛte vratabhṛte<sup>322</sup> puroḍā-  
 śam nirvaped ekakapālam saptakapālam navakapālam | nityāḥ  
 purastāddhomāḥ | samsthitahomeṣu | tvam agne saprathā asi<sup>323</sup>  
 yena pathā vaivasvataḥ<sup>324</sup> tvam agne vratapā asi<sup>325</sup> | 'ti ma-  
 dhyata opya (atha) samsrāvabhāgaiḥ samsthāpayed | atha naṣṭe  
 araṇi syātām<sup>326</sup> anyayor aranyor vihr̥tya taṃ<sup>326</sup> mathitvai  
 'tābhīr eva hutvā 'thai 'nam samāpnuyuh<sup>327</sup> || 8 || atha yasyo

<sup>316</sup> D agnihotraṃ <sup>317</sup> A yāvavadasthnām (?) B yāvadasinām D yāva-  
 dasthinām. <sup>318</sup> Agn. Prāy. 4b: *adhve pramīṣyā* (cf. oben Anm. 308)  
 'bhivānyavatsāyāḥ payasā 'gnihotraṃ tūṣṇīm sarvahutaṃ juhuyur ā sama-  
 vāyāt | pāthikṛtiṃ kṛtvā tasminn eva vihare abhivānyavatsāyāḥ payasā  
 tūṣṇīm | dharmakāmā 'gnihotraṃ sakṛd eva sarvaṃ juhuyur | nā 'tra  
 bhakṣo 'sti | pūrvāṅgāny uttarāṅgāny api tūṣṇīm eva bhavanti kālas tu  
 sāyam prātar eva | ā śarīrasā 'gni-sambandhatvāt | pradhāne prajāpati-  
 dhyānam kartavyam | yady āhitāgnir aparapakṣe mriyeta "hutibhir  
 enaṃ pūrvapakṣam hareyuh | pakṣahoma-nyāyena |; cf. Āśv. Prāy.  
 2b: atha pravāsa-mṛtasyā "hitāgner viśeṣaḥ | putrādayaḥ pāthikṛtiṃ  
 kṛtvā "hitāgni-śarīrasā 'gnibhiḥ sambandha-paryamtaṃ mṛtavatsāyā goḥ  
 payasā tūṣṇīm sarvahutaṃ juhuyuh | prajāpatiṃ manasā dhyātvā svāhe  
 'ti mamtreṇa bhakṣaṇa-varjaṃ sāṅgam pradhānam kartavyam | athavā  
 yājya-puronuvākyaḥbhyām pūṇāhutiṃ juhuyāt | athā "hitāgner apara-pakṣe  
 maraṇa-saṃkā syāt tadā pakṣahoma-nyāyena 'vaśiṣṭā-gnihotrā "hutayo  
 darśeṣṭiś ca kartavyā || nā 'tra kālaniyamaḥ || evaṃ cāturmāsya-ntarāle  
 maraṇa-saṃkāyām..... || maraṇa-saṃkāyām karaṇā-sambhave maraṇa-'nam-  
 taram apy.....kāryāni || <sup>319</sup> B āhatāgnibhiḥ C āhr (?) tāgnibhiḥ <sup>320</sup> BCD  
 pitṛmedhe tena <sup>321</sup> C yaṃ <sup>322</sup> cf. K. Ś. 25. 4. 27 folg., wo die Fälle auf-  
 gezählt werden, in denen dem Agni vratabhṛt geopfert werden soll.  
<sup>323</sup> cf. oben 2. 1. <sup>324</sup> Gemeint ist der schon oben zitierte Spruch  
 = AV. XIX 59. 1. <sup>325</sup> RV. 8. 11. 1. <sup>326</sup> Diese und die in-  
 zwischenliegenden Worte liest A: syātām anyayor aranyor vihutya ta B  
 syāt tayor aranyor vihatyaṃ taṃ C syāt tayor ara vihr̥tya taṃ D syāt  
 tayor aranyor vihr̥tyamta <sup>327</sup> Āśv. Prāy. 7a folg.: atha samārūdheṣv  
 agniṣv araṇināṣe 'gnyādheyam punarādheyam vā kartavyam | vahnīṣu  
 satsu araṇi-nāṣe prāyaścittaṃ punar-ādhanā-varjaṃ || araṇi-nāṣa-nimittāni ||  
 dāho mamthanam ca || [Śloka:] manuṣyā-'sthi śavaṃ viṣṭhā rajo viṇ  
 mūtram eva ca svedo 'śru pūyikā śleṣma madyaṃ cā 'medhyam ucyaṭe ||  
 śṛgālā-'mtyaja-kuṇapa - pratilomaja - rajasvalā- sūtikā-patita- sūdra-vāyasa-  
 rāsabha-śūkara-kāka-kukkuṭādyāḥ || agnyādhanam go-pitr-yajñavarjaṃ ||  
 baudhāyanānam tasya prathama[h] prayoga evā 'vaśyakatvāt || anyatarā-  
 'raṇi-nāṣe 'nyatarām chittvā araṇidvayam kṛtvā mamthanam kartavyam  
 iti || araṇi etaiḥ samspr̥ṣṭe bhavataṃ naḥ samanasaḥ (VS. 5. 3) iti jale  
 nikṣipyā 'māvāsyāyām nave araṇi mamtreṇā "hr̥tya darśene 'ṣṭvā navā-

'pākṛtaḥ paśuḥ prapatet<sup>328</sup> kā tatra prāyaścittih | spṛtibhir juhuyād<sup>329</sup> vāyave niyutvate yavāgūṃ<sup>330</sup> nirupyā<sup>331</sup> 'nyam tadrūpaṃ tadvārṇam ālabhetā<sup>332</sup> | "jyenā 'bhighārya paryagni kṛtvo 'pākurvītai | 'te<sup>333</sup> vai<sup>333</sup> devaspr̥tayo<sup>333</sup> | agneṣ te vācam spr̥ṇomi svāhā | vātāt te prāṇaṃ spr̥ṇomi svāhā | sūryāt te cakṣu spr̥ṇomi svāhā | candrāt te mana spr̥ṇomi svāhā | digbhyas te jyoti<sup>334</sup> spr̥ṇomi svāhā | 'dbhyas te rasam spr̥ṇomi svāhā | 'sthibhyas te majjānaṃ spr̥ṇomi svāhā | snehbhyas te snāvānaṃ spr̥ṇomi svāhau | 'śadhībhyas te lomāni

'raṇyor agnīn mamtreṇa samāropya mamthanasyā "vṛtā mathitvā tantumatīm iṣṭim kuryāt | agnis tantumān devatā | tantum tanvan . . . priyaṃ (R.V. 10. 53. 7) sā-'nvāhārya-śarāva-parimita odano dakṣiṇā śeṣaṃ (?) paurna-māsavat | atha vahnīṣu satsu jīṛṇā-'raṇi-prāyaścittam || jaṃtubbir mamthanena jīṛṇe araṇi vijāyete | tat-sadr̥ṣe nave araṇi mamtreṇa āhṛtyā 'māvāsyāpratipadi darsene 'ṣṭvā jīṛṇāraṇi salkikṛtya gārhapatyē kṣiptvā prajvālyā dakṣiṇa-kareṇa navo-'ttarā-'raṇim savyenā 'dharā-'raṇim ādāya agner upari dhārayan niṣṭapati || udbudhyasvā 'gne pravīśasva yonim anyāṃ devayajyāyāṃ vai jatavedaḥ | aranyā 'raṇim anusaṃkramasva jīṛṇāni nūm (?) ajīṛṇayā nudasva || tato [ ]yaṃ te yonir ṛtviyo . . . . . 'giraḥ (R.V. 3. 29. 10) || iti samāropya mathitvā 'gnin viḥṛtya manasvatyā caturgrhīta-homaḥ || tantumatī-'ṣṭim pūrṇahutiṃ vā kuryāt || ukta-nimit-tair araṇi-nāse pratyakṣa-vahnir yadi naśyet tadā 'gny-ādhānam iti bau-dhāyanah || mūtra-viḍ-retāś-ci[t]i-kāṣṭha-śleṣma-pūty-āśru-karpaṭā-'sthy-ādibhir amedhyair agnisamsarge samāropya mathitve 'ṣṭih | tasyāṃ devatā || agnir pavamānaḥ || agnir pāvakaḥ || agniḥ śucir iti || pūrṇahutayo vā || āśaktau punas tvā "dityā rudrā vasavaḥ (samimḍhatām) punar brāhmaṇo vasunītha *rudraiḥ* ghr̥tena tvam tanuvo vardhayasva satyāḥ samtu yajamanasya kāmā (VS. 12. 44) iti mamtreṇo 'pasamimḍhanam kuryāt | udakabimdu-pāte 'py etad eva || caṇḍāla-patita-rajasaḥ-sūtikasya [spa]r̥ṣe agnyādheyam || caturdine snānānamtaram spar̥ṣe samāropya mathitvā 'gnaye śucaye 'ṣṭākāpālam nirvapet || pūrṇahutiṃ vā || cf. Agn. Prāy. 13 b: agniṣv aranyoḥ samārūḍheṣv aranyor nāse 'gnyādheyam punarādheyam vā karttavyam | anyatarā-'raṇi-nāse 'pi bhavati | Der in obigen Zitaten erwähnten Verunreinigung des heiligen Feuers gedenkt unser Traktat nicht ausführlicher; dagegen sprechen z. B. Agn. Prāy. 19 a von einem udakā-"dinā 'gny-upaghāta-prāyaścittam | : punas tvā . . . kāmāḥ (VS. 12. 44) iti samit-praksepah || und von Selbstentzündung des Opferfeuers der gleiche Text ibid.: svayam-prajvalana-prāyaścittam | uddīpyasva . . . . . paripātaye 'ti (TA. 10. 1. 4. 5) pratimantram ekaikaṃ samidham ādadhāt (m)agnihotra-prārābha-karmasu | ā samāpter.

<sup>328</sup> cf. unten 5. 5.<sup>329</sup> Vgl. hierzu Ś. Br. 11. 8. 4. 6; K. Ś. 25. 6.<sup>330</sup> BC yavāstam.<sup>331</sup> A nirupyā B tiruhyā CD nirupyām.<sup>332</sup> Das

Entfliehen und Zugrundegehen des Opfertieres erheischt Sühne: K. Ś. 25. 9. 1; cf. unten 6. 7: āśvamedhe ced āśvo nā "gacchet . . .

<sup>333</sup> A

'kurvīteyaivaidevāspr̥ta tayo B 'kurvīteyotavai CD 'kurvītenyotavai

<sup>334</sup> A jyoti, verändert in digbhya BCD diśam

spr̥n̥omi svāhā | pr̥thiv̥yās te śarīram spr̥n̥omi svāhā | 'ntari-  
kṣāt<sup>335</sup> ta ākāśam spr̥n̥omi svāhā | mānuṣāt<sup>336</sup> ta ākāśād di-  
vyam<sup>337</sup> ākāśam spr̥n̥omi svāhe | 'ndrāt te<sup>335</sup> balam spr̥n̥omi  
svāhā | somāt te rājñah<sup>338</sup> kirttim<sup>339</sup> yaśas ca spr̥n̥omi svāhe |  
'ti ca hutvā 'thai 'nam punaḥ pradiśati vāyave tve<sup>340</sup> 'ty |  
atha yasyo 'pākṛtaḥ paśur mriyeta kā tatra prāyaścittih |  
spr̥tibhir eva hutvā 'thai 'nam anudiśaty ṛtave tve<sup>341</sup> 'ty |  
atha yasyo 'pākṛtaḥ paśuḥ samśīryeta kā tatra prāyaścittih |  
spr̥tibhir eva<sup>342</sup> hutvā 'thai<sup>342</sup> 'nam anudiśati | rakṣobhyas  
tve 'ti | nā 'nudeśanam ity āhur | yo vā eṣa prapatito bha-  
vati tad yad enam adhigacheyur<sup>343</sup> atha tena yajetā | 'tha  
yāv<sup>344</sup> etau śirṇa-mṛtau bhavatas<sup>344</sup> tayoḥ prajñātāny avadā-  
nāny avadāye 'tarasya vā paśoḥ sampraiṣam kṛtvā brāhmaṇān  
paricareyur apo vā 'bhyupahareyuḥ spr̥tibhir<sup>345</sup> | yadi vā 'nyaḥ  
syā[c]<sup>346</sup> chāmitram<sup>346</sup> enam prāpayeyus<sup>347</sup> . . . . spr̥tibhir eva  
hutvā śāmitram evai 'nam prāpayeyur | ata ūrdhvaṃ pra-  
siddhaḥ paśubandho | 'tha ya upatāpinam yājayet<sup>348</sup> kā tatra  
prāyaścittih | spr̥tibhir eva hutvā 'gado haiva<sup>349</sup> bhavaty | atha  
ced bahava upatāpinaḥ syuḥ kā tatra prāyaścittih | spr̥tibhir  
eva hutvā 'gado hai 'va bhavaty | atha yo 'dhiśrite 'gnihotre  
yajamāno mriyeta katham tatra kuryāt | tatrai 'vai 'tat paryā-  
dadhyād yathā sarvaśaḥ samdahyete<sup>350</sup> 'ty | athā "havanīya  
ājyāhutim juhuyād | yajña eti vitataḥ kalpamāna<sup>351</sup> | ity etaya

<sup>335</sup> A liest statt dieser und der inzwischenliegenden Worte nur:  
'ntarikṣā śamspr̥n̥omi svāhā tte; BC lesen statt 'ndrāt te: 'ndrāddhi  
D: 'ndrādvī <sup>336</sup> BC manuṣāt <sup>337</sup> C divām;  
D divam <sup>338</sup> A rājñā BCD rājñā <sup>339</sup> ACD kirttim B kirtti  
<sup>340</sup> V. S. 7. 7. <sup>341</sup> A ṛtam vetyety BCD ṛtave tvety  
atha <sup>342</sup> Bei A verderbt. <sup>343</sup> D adhivyāyacheyur BC  
adhivyāgacheyur; vyā offenbar nur dittographisch aus dhi entwickelt.  
<sup>344</sup> Statt dieser und der inzwischenliegenden Worte liest A yāceto sau  
śirṇamṛto bhavata BC yācai [C vai] taugnu śirṇa (C rṇṇa) mṛtau bha-  
vatas; D yā vaitāgnau śirṇamṛtau bhavataḥ <sup>345</sup> A catasṛbhir C  
spr̥tibhi <sup>346</sup> BCD 'syām amitram <sup>347</sup> Das folgende, im Text Aus-  
gelassene ist ganz verderbt: A tad āha śam vai samdhriyam ca haratity  
atha nu katham iti tat paṃcāsayaṃvājya vahanti B tadāha śam vī samdhī  
'yam ca haratī 'ty atha nu kam iti tat paṃcāsapaṃcājya vaharanti C tadā  
śam vī samdhriyam ca haratīty atha nu katham iti tat paṃcāsapaṃcājya  
vaharanti; D tad āha śam cī sadhriyam ca haratity atha nu katham iti  
tat paṃcāsapaṃcājyavaharamti; l. etwa: tad āha śamyu sadhryañcam  
haratī 'ty | atha nu katham iti paṃcāsa-paṃcāsa (?) vahanti <sup>348</sup> A  
yojayet <sup>349</sup> haiva fehlt bei ABC. <sup>350</sup> cf. Ait. Brāhm. 7. 2.  
<sup>351</sup> AV 18. 4. 13.

rcā | 'tha ya aupavasathye<sup>352</sup> 'hani yajamāno mriyeta katham  
 tatra kuryāt | tatrai 'vai 'tat pradadhyād yathā sarvaśaḥ  
 samdahyete 'ty | athā 'havanīya ājyāhutim juhuyād | yajña  
 eti vitataḥ kalpamāna<sup>351</sup> ity etayarcā | 'tha yaḥ samāsa-  
 nneṣu<sup>353</sup> haviṣṣu yajamāno mriyeta katham tatra kuryāt |  
 tatrai 'vai 'tat<sup>354</sup> paryādadhyād yathā sarvaśaḥ samdahye-  
 rann ity | athā 'havanīya ājyā-'hutim juhuyād | ape 'mam  
 jivā arudhan grhebhya<sup>355</sup> | ity etayarcā | 'tha yo dikṣito  
 mriyeta katham enam daheyus | tair evā 'gnibhir ity āhur |  
 havyavāhanās cai 'te me<sup>356</sup> bhavanti tat kavyavāhanā ity | atha  
 nu katham iti | śakṛtpiṇḍais tistra ukhāḥ<sup>357</sup> pūrayitvā tāḥ  
 prādadh[y]us | tā dhūnuyus | tā<sup>358</sup> susamtāpā ye<sup>358</sup> 'gnayo<sup>358</sup>  
 jāyerams taiḥ samāpnuyuh | bahir<sup>359</sup> vā evam (bhavan)ti  
 te no vai 'te | tasya<sup>359</sup> tad eva brāhmaṇam yad adaḥ<sup>360</sup>-puraḥ<sup>361</sup>  
 savane<sup>361</sup> pitṛmedha<sup>362</sup> āśiṣo<sup>363</sup> vyākhyātās | tam yadi pu-  
 rastāt tiṣṭhantam upavadet tam brūyād vasūnām tvā devā-  
 nām vyātte 'pi dadhāmi | gāyatriṃ parśam<sup>364</sup> adhaḥśirā  
 'vapadyasve 'ti | tam yadi dakṣiṇatas tiṣṭhantam upavadet tam  
 brūyād rudrānām tvā devānām vyātte<sup>365</sup> 'pi dadhāmi | traīṣṭu-  
 bhīm<sup>366</sup> parśam<sup>367</sup> adhaḥśirā 'vapadyasve 'ti | tam yadi paścāt  
 tiṣṭhantam upavadet tam brūyād ādityānām tvā devānām  
 vyātte 'pi dadhāmi | jāgatiṃ parśam<sup>368</sup> adhaḥ<sup>368</sup> śirā 'vapadyasve  
 'ti | tam yady uttaratas tiṣṭhantam upavadet tam brūyād<sup>369</sup> |  
 viśveṣām tvā devānām vyātte 'pi dadhāmy | ānuṣṭubhīm parśam  
 adhaḥśirā 'vapadyasve 'ti | tam yady antardeśebhyo vā tiṣṭha-

<sup>352</sup> A upavasathye, verändert in au°; BC pavasathye D apavasathye; cf. Ait. Brāhm. 7. 2. <sup>353</sup> A yaḥ samāsattreṣu B masamāsaṃ neṣu; C samā-  
 sasattreṣu D mamāsanneṣu; unsere Lesung nach Ait. Brāhm. 7. 2. <sup>354</sup> A tat  
<sup>355</sup> A V. 18. 2. 27. <sup>356</sup> D ne <sup>357</sup> Die Mss. scheinen uṣāḥ zu lesen.  
<sup>358</sup> A tāḥsusamtāpayed agnaye BD tāmaṃsamtāpaye gñayo C tāmaṃ  
 samtānaṃ samtāpāye gñayo <sup>359</sup> Bloße Wiedergabe einer kaum ver-  
 ständlichen und jedenfalls sehr korrupten Stelle nach Ms. A. B barhiṣṣ  
 eva bhavānte no vai te tasya C barhir vā eva bhavānti tenodaite tasya  
 D teno ete yad adobarhiṣā vā eva bhavati teno vai te tasya; l. etwa:  
 teno ete yad adobarhiṣā vā eva bhavanti teno vai te? <sup>360</sup> D ahaḥ  
<sup>361</sup> AB purasavane <sup>362</sup> A pitṛmedhā <sup>363</sup> A āśaṣo  
 B āśiṣo cf. Gop. Br. 1. 5, 22. <sup>364</sup> D pariśam <sup>365</sup> In den  
 Mss. vyātte = vyādatte; so D an dieser Stelle und bei allen ihren  
 Wiederholungen. <sup>366</sup> B traīṣṭubham C bhā <sup>367</sup> BC pariśamdhaḥ  
<sup>368</sup> B paviṣāmadhaḥ C pariśāmadhaḥ <sup>369-370</sup> A läßt diese und die in-  
 zwischenliegenden Worte aus.

ntam upavadet tam brūyāt<sup>370</sup> ..... | tasmai namas kuryāt | sa cet prati namas kuryāt kuśalenai 'vai 'naṃ<sup>371</sup> yojayet<sup>372</sup> | sa<sup>373</sup> cen<sup>373</sup> na<sup>373</sup> prati namas kuryāt tenā 'bhicaret | savyam<sup>374</sup> agranthinā prasavyam agnibhiḥ pariyād<sup>375</sup> | vatsaro 'si<sup>375</sup> parivatsaro 'si samvatsaro 'si<sup>376</sup> 'ti | tam<sup>377</sup> yadi<sup>377</sup> jighāmsed<sup>377</sup> yayoh<sup>377</sup> sarvam iti sūktena bādhakīḥ<sup>378</sup> samidho 'bhyādadhyaṭ | trīyāham nā 'tijivaty<sup>379</sup> | atha yo hotā 'rddhahuta ucchiṣṭaḥ<sup>380</sup> syāt<sup>380</sup> sahaiva tenā 'camyā 'gnir mā pātu vasubhiḥ purastad<sup>381</sup> ity etām japtvā yathā-rtham kuryād yathārtham kuryāt || 9 || iti yajñaprāyaścitte dvitīyo 'dhyāyaḥ samāptaḥ<sup>382</sup> ||

athā 'to somarūpāni vyākhyāsyāmaḥ | prajāpatir manasi | sāravato vāci<sup>383</sup> viśrṣṭāyām<sup>383</sup> | vidhānam<sup>384</sup> dikṣāyām | brahmavrate savitā<sup>385</sup> samdhiyamāne<sup>386</sup> 'ndho 'cheto<sup>386</sup> divyaḥ<sup>387</sup> suparnaḥ parikhyāto | 'ditiḥ prāyaṇīye<sup>388</sup> | paśuṣṭhā nyupato<sup>389</sup> | yajño<sup>390</sup> hūyamāno<sup>391</sup> | bhadro viciyamānaḥ<sup>392</sup> | chandāmsi miyamāno<sup>393</sup> | bhagaḥ paṇyamāno | 'surah krito | varuṇo 'pasamṇaddhaḥ | pūṣā somakrayaṇe<sup>394</sup> | śipiviṣṭo 'rāv<sup>395</sup> āsādyamāno<sup>395</sup> | brhaspatir utthito | vāyur<sup>396</sup> abhīhriyamāno<sup>397</sup> | 'dhipatiḥ prohyamāno | 'gniṣomīyaḥ paśav<sup>398</sup> | atithi<sup>399</sup> (rudro | varuṇaḥ<sup>400</sup>) sadātithye | varuṇaḥ samrād | āsandyām<sup>401</sup> āsādyamāna<sup>401</sup> | aindrāgno<sup>402</sup> 'gnau<sup>403</sup>

<sup>370</sup> Den zweifellos hier fehlenden Spruch haben sämtliche Mss. ausgelassen.

<sup>371</sup> A kuśalam evainaṃ C kuśalenaitenaṃ <sup>372</sup> D yājayet

<sup>373</sup> A sa vemaṭa B sa ce tan ra C sa cenra; D sa cet <sup>374</sup> fehlt bei B.

<sup>375</sup> Bei BCD fehlt: pariyād vatsaro si <sup>376</sup> VS 27.45. <sup>377</sup> A

tayamdirjighāmsaghamyoh BCD tam yadi jighāmsavyayoh <sup>378</sup> Ver-

wendung des bādhaka-Holzes bei bösem Zauber: s. Pet. Wb. u. bādhaka

und die allerdings unklare Stelle AP 24. 1. 6. <sup>379</sup> CD nātijivatyaty

<sup>380</sup> A utsiṣṭhasyāt BC u(c)chiṣṭa syāt l.: uttiṣṭhāset (vgl. PW.) <sup>381</sup> AV.

19. 17. 1. <sup>382</sup> D ity atharvavede vaitānasūtre prāyaścittaprasaṃge

daśamo 'dhyāyaḥ || <sup>383</sup> vāvivisrṣṭāyām C vaccivi° <sup>384</sup> D vidhāna

<sup>385</sup> D savitāram <sup>386</sup> Texte unklar 'māne aḍasto? 'māne a-uste?

<sup>387</sup> C divyam <sup>388</sup> C prāyaṇīyo B prāyaṇī <sup>389</sup> So nach BC.

<sup>390</sup> C yajñe <sup>391</sup> D 'māne <sup>392</sup> ABCD vai bhī° <sup>393</sup> AD vai

miyamāno BC vai mimāno <sup>394</sup> ABC 'nā D 'naṃ <sup>395</sup> A 'ṣṭor āsā°;

BCD 'ṣṭorāvasā°; sprachlich möglich wäre es, statt ūrāv: ūrū zu re-

konstruieren, unter Anwendung eines anfechtbaren Sandhi also zu lesen:

'ṣṭo 'rv āsā°; vgl. śipiviṣṭa āsāditaḥ TS. 4.4.9.1 K. Ś. 34. 14. <sup>396</sup> C ḡhāsūr?

<sup>397</sup> A abhībhriyamāno B abhīhriyamāno CD abhīhriyamāno <sup>398</sup> BCD

paśave <sup>399</sup> A atithye <sup>400</sup> BCD vāruṇaḥ <sup>401</sup> B āsadyam vatsādyama-

māna C āsamccāvatsādyamāna D āsamdyāvatsādyamāna <sup>402</sup> ABC 'gnau

<sup>403</sup> ABCD lassen 'gnau weg.

mathyamāna | aindrāgno 'gnau<sup>404</sup> praṇīyamāne<sup>404</sup> | sāmā<sup>405</sup>  
 tānūnaptre<sup>405</sup> | tapo 'vāntaradīkṣāyām | prṛthivy upasady | anta-  
 rikṣam upasadi | dyaur upasadi | yajñasya pramā<sup>406</sup> 'bhimo  
 'nmā<sup>406</sup> pratimā vedyām kriyamāṇāyām | paśava uttarave-  
 dyām | dyaur havirdhāne | 'ntarikṣam āgnidhriye | prṛthivi  
 sadasi || 1 || prāṇa uparaveṣu | bhrātṛvyā dhiṣṇyeṣu | paśavo  
 barhiṣi<sup>407</sup> | vedyām stīryamāṇāyām | apsu<sup>408</sup> visarjane<sup>408</sup> | pra-  
 jāpatir hriyamāṇo<sup>409</sup> | 'gnir āgnidhriye | vaiṣṇava āsanna-  
 karmaṇi | hasto viśṛṣṭo<sup>410</sup> | vaiṣṇavo yūpa | oṣadhayo raśanā-  
 yām<sup>411</sup> | medha āpriṣu<sup>412</sup> | haviḥ paryagnikṛtaḥ<sup>413</sup> | pitṛde-  
 vatyaḥ paśau samjñapyamāne | yajñasya mithunam pannejane-  
 ṣu<sup>414</sup> | rakṣasām bhāgadheyam vapāyām<sup>415</sup> udgrhyamāṇāyām |  
 yajñasya samtātir vasativarīṣv abhīhriyamāṇāsv<sup>416</sup> | indrā-  
 gnyor dhenur dakṣiṇasyām<sup>417</sup> uttaravedi<sup>418</sup>-śronyām<sup>419</sup> avasā-  
 dayati<sup>420</sup> | mitrāvaruṇayor dhenur | uttarasyām uttara-  
 vedi<sup>418</sup> śronyām<sup>419</sup> avasādayati<sup>421</sup> | viśveṣām devānām āgni-  
 dhriye | chamdāmsy upavasathe<sup>422</sup> | havir upāvahṛtaḥ<sup>423</sup> |  
 sārasvatāḥ<sup>424</sup> prātaranuvāke | 'tharvā 'bhyuptaḥ | prajāpatir  
 vibhajyamāne | devatā vibhakte | 'ndro vṛtrahe 'ndro<sup>425</sup> 'bhi-  
 mātihendro<sup>426</sup> indro vṛtratur<sup>427</sup> unniyamāna | āyur upāmsv-<sup>428</sup>  
 antaryāmayer | yamo 'bhihitaḥ || 2 || nibhūyapurādhāva-  
 niye<sup>429</sup> supūtaḥ pūtabhṛti suśukra<sup>430</sup>-śrīr<sup>431</sup> mamtha<sup>432</sup>-śrīḥ

404 fehlt bei A; D °gno 405 A sārasvato nupāpte B sāsati  
 nūyāpte C sāsati yāpte; D sāsati taghrāme 406 A pramā-  
 bhimatonmā pratimā vedyantarikṣam upasadi dyaur upasadi yajñasya  
 pramābhimatonmā pratimā B setzt an Stelle dieser Wiederholung:  
 pramādisamonmā C pramāhisāmonmā; D pramābhimate hi mā 407 ABC  
 barhiṣu 408 A āsuvisarjane C apśutisarjane 409 A  
 hriyamāne C hriyamāne D hriyamāṇo 410 C tiṣṛṣṭo 411 B  
 raśanāpyām C rajñaśanāyām 412 D āpriṣya 413 A  
 paryagnittatam 414 ABCD patnija° 415 A capāpām  
 B vamāyām 416 A abhidriyamāṇāsv B abhīhriyamāṇesv  
 D abhīhriyamāṇamsv 417 D uttarasyām; vielleicht besser.  
 418 B °vedih 419 ABC °nyām 420 A vacasam  
 nodayati D vamaśam nodayati BC vasamnodayati; vielleicht die Lesart  
 von BC (vasan no 'da°) beizubehalten. 421 B vasannodayati  
 D vedinnodayati (sic!) C vasamnodayati A avasādayati; vielleicht auch  
 hier mit BC zu lesen. 422 BC upavasatho; D upavathyo  
 423 A upāvahataḥ B upāhataḥ C upāvahūtaḥ D ūvahataḥ 424 C  
 sārasvatāḥ 425 fehlt bei B. 426 A bhimātir°  
 D bhimater° 427 A vṛtraghna D vṛtraghnir 428 B  
 unamsv 429 AD nidhāya° 430 BC śukrah 431 C  
 śrī 432 A matha D mayah

saktuśrīḥ kṣīraśrīḥ kakubhaḥ pātreṣu <sup>433</sup> | vāyur bahiṣpa-  
 vamāne <sup>434</sup> | hotrā <sup>435</sup> pravare | vasavaḥ prayājeṣu | yaddevatyah  
 somas <sup>436</sup> taddevatyah <sup>436</sup> paśur | vaiśvadeva unniyamāna <sup>437</sup> |  
 aindrāgna unnito | rudro hūyamāno | vāto māruto gaṇo <sup>438</sup>  
 'bhyāvṛtto | nṛcakṣāḥ <sup>439</sup> pratikhyāto <sup>440</sup> | bhakṣo bhakṣyamā-  
 naḥ | sakḥā <sup>441</sup> bhakṣitaḥ | pitaro nārāśamsā <sup>442</sup> | [ā]gneyam  
 prātaḥsavanam | aindraṁ mādhyamdinam savanam | yajño  
 dakṣiṇāyām | aindrāṇi prsthāni | vaiśvadevam tṛtiya-sava-  
 nam | vaiśvānaro 'gniṣtomam | aindrāvaruṇam maitrāvaruṇa-  
 syo 'ktham <sup>443</sup> bhavaty | aindrābārhaspatyam <sup>444</sup> brāhmaṇā-  
 cchamsina uktham <sup>445</sup> bhavaty | aindrāvaiṣṇavam achāvākasyo  
 'ktham <sup>446</sup> bhavaty | aindraḥ ṣoḍaśīrātraḥ <sup>447</sup> | paryāyā <sup>448</sup>  
 "gneyo <sup>448</sup> | rāthamtarāḥ sandhiḥ <sup>449</sup> | sauryam āśvinam <sup>450</sup> | ahar  
 yajña | ādityā anyājeṣu | yad antaraḥ kriyate sa samudro | varuṇo  
 'vabhrthe <sup>451</sup> | samudra rjīṣe | yad <sup>452</sup> avāre <sup>452</sup> tīrtham <sup>452</sup> tat  
 prāyaṇīyam | yat pāre tad udayanīyam <sup>453</sup> | vaiṣṇavo vaśāyām |  
 svar divi | kāsū <sup>454</sup> brahma <sup>454</sup> samīṣṭyām <sup>454</sup> || 3 || yasyā <sup>455</sup>  
 yasyā <sup>455</sup> 'mṛtataḥ <sup>455</sup> somo vyāpadyeta tasyai tasyai devatāyā <sup>456</sup>  
 iṣṭim nirvaped ājyahomān vā | 'tha juhuyāt | tvām <sup>457</sup> yajño  
 viṣṇur <sup>458</sup> iti ca | tvām yajño viṣṇur yajña-viṣṇū anūnam <sup>459</sup>  
 hitvā <sup>460</sup> ātmānam deveṣu vidayāmiti <sup>461</sup> | vanaspate <sup>462</sup> 'mṛta-  
 taḥ <sup>463</sup> syā 'nuṣṭubham chaṁdaso yaṁ tam abhyukta etena  
 samdadhāmī 'ti samdhāya yaṁ me skannam <sup>464</sup> iti skanne |  
 yad asmṛti <sup>465</sup> 'ti ca karmaviparyāse 'ti <sup>466</sup> ca <sup>466</sup> tad <sup>466</sup> yad <sup>466</sup>

<sup>433</sup> C pavitreṣu <sup>434</sup> ABC barhi° <sup>435</sup> B hotrāḥ C hotra;  
 vgl. Kāth.: hotrāḥ. <sup>436</sup> fehlt bei D <sup>437</sup> C °ne  
<sup>438</sup> gaṇe <sup>439</sup> AC nṛcakṣā <sup>440</sup> A praticakṣāto; dann folgt bei A bhakṣo  
 bhakṣīyamānaḥ sarvobhakṣitaḥ B bhakṣo yamānaḥ savobhakṣitaḥ C bhakṣo  
 bhakṣīyamānaḥ savobhakṣita <sup>441</sup> A sarvo BC savo D sayo.  
<sup>442</sup> C nārāyanamsā <sup>443</sup> AC °varuṇasyo 'chaṁ B °syecchu <sup>444</sup> B °bār-  
 haspatye <sup>445</sup> AC ucchaṁ B uccha <sup>446</sup> ABC chaṁ <sup>447</sup> A ṣoḍa-  
 śārātriḥ BCD ṣoḍaśīrātri <sup>448</sup> ABCD paryāyāgneyo <sup>449</sup> A samdhi  
 BC samdhirya <sup>450</sup> A āśvina <sup>451</sup> A vabhrthe <sup>452</sup> A yad avāre  
 tīrtham B yad ācātīreryam CD yad ācāre tīrtham <sup>453</sup> A udayatīyam  
 B udanīyam <sup>454</sup> B kāsūbrahmamīṣṭyā C kāsūbrahmāsamīṣṭyām; D kā-  
 subrahmaṇyām iṣṭyām <sup>455</sup> A yasyām yasyām amṛtataḥ C yasyā yasyā tataḥ;  
 D yasyām yasyā amṛtataḥ <sup>456</sup> C devatāyāḥ <sup>457</sup> D tvā <sup>458</sup> Korrūpt.  
<sup>459</sup> D ān (mit Virāma) <sup>460</sup> A hatvā <sup>461</sup> A devayāmiti <sup>462</sup> D °ti  
<sup>463</sup> BD °mṛtata <sup>464</sup> Kauś. 6. 1 f.; Vait. 16. 17. <sup>465</sup> AV 7. 106. 1.  
<sup>466</sup> A karmaviparyāsetayad rktam om B karmaviparyāsotiyacadakta om  
 C karmaviparyāseti ya ca yaddrktā tu; D karmaviparyāseti ya cad rktā.  
 Zum folg. vgl. Gop. Br. 1. 3. 3.

rkta<sup>466</sup> om<sup>466</sup> bhūr janad<sup>467</sup> iti gārhapatyē juhuyād | yadi  
 yajuṣṭa<sup>468</sup> om bhuvo<sup>469</sup> janad<sup>470</sup> iti dakṣiṇāgnau juhuyād |  
 yadi sāmata<sup>471</sup> om svar janad<sup>470</sup> ity āhavanīye juhuyād |  
 yady atharvata<sup>472</sup> om bhūr bhuvah svar janad om ity āha-  
 vanīya eva juhuyād | atha daivatāny | āgneyam hautraṃ |  
 vāyavyam ādhvaryavam | sauryam audgātraṃ | cāndramasam  
 brahmatvam | tasya ha vā agnir hotā 'sīd | vāyur adhvaryuḥ |  
 sūrya udgātā | candramā brahmā<sup>473</sup> | prthivi vā rcām<sup>474</sup> āya-  
 tanam | agnir jyotir antarikṣam (vai)<sup>475</sup> yajuṣām āyatanam<sup>476</sup> |  
 vāyur jyotir dyaur<sup>477</sup> (vai)<sup>475</sup> sāmnam āyatanam | āditya  
 jyotir āpo 'tharvaṇām āyatanam<sup>475</sup> candramā jyotir iti  
 ca || 4 || atha yad avocāmā<sup>478</sup> 'pattau<sup>479</sup> somam<sup>480</sup> ce 'ti<sup>481</sup>  
 yajamānam ced<sup>482</sup> rājānam<sup>482</sup> stena<sup>483</sup> ha vā prathamaś<sup>484</sup>  
 cā 'hareyuś cittavyāpatyur<sup>485</sup> vā bhaved<sup>486</sup> | ity āhā 'śmara-  
 thyo | ne | 'ty āhatuḥ kṇva-gopāyanau | yadai 'va karmā 'bhy<sup>487</sup>  
 adhvaryur<sup>487</sup> vihitas<sup>488</sup> tadai 'va sarvakratūn praty āpado  
 vihitā | ity āhur ācāryā | atha katham atra<sup>489</sup> yajamānakarmāṇi  
 syur | upacārabhākṣapratīś<sup>490</sup> ce<sup>490</sup> | 'ty adhvaryur asya yaja-  
 māna<sup>491</sup> karmāṇi kuryād<sup>492</sup> | atra<sup>493</sup> yajamānā-'sane mār-  
 jāliye vā camasau nidhāya tatrā 'sya bhākṣakāle bhākṣāny  
 upasthāpayeyur ā samīṣṭa-yajuṣo homāt | prāk samīṣṭa-yajur<sup>494</sup>

<sup>467</sup> fehlt in ABCD. <sup>468</sup> A yajuṣṭham C yajuṣṭam <sup>469</sup> A bhuva  
<sup>470</sup> fehlt bei A. <sup>471</sup> A sāmataṃ <sup>472</sup> A atharvatam; cf. Brāhm. Prāy.  
 5b: tatra bhūh svāhe 'ti gārhapatyē juhōti 'ti varttate | tathau(!) ttarayor  
 api vojyam | yajuṣṭo bhuva svāhe 'ti dakṣiṇāgnau sāmataḥ svah svāhe  
 'ti dakṣiṇāgnau sāmataḥ svah svāhe 'ty āhavanīye . . . . ibid. Bl. 6a: tatrā  
 'dhānā-'nukrameṇa pūrvaṃ gārhapatyē dakṣiṇāgnāv āhavanīya iti homo  
 vidhiyate | ṛgvedā-'dīnām ca gārhapatyā-'dibhir abhisampanḍhah | śru-  
 tyamtare ṛgvedo gārhapatyō yajurvedas tu dakṣiṇaḥ sāmavedas tu āhava-  
 nīyata iti | <sup>473</sup> Vgl. zu diesen Ausführungen KŚ 25. 1. 4—10.  
<sup>474</sup> kṣavām B unklar C yām <sup>475</sup> fehlt bei BCD <sup>476</sup> B fūgt sāmna ein.  
<sup>477</sup> CD dyauḥ <sup>478</sup> A avovāmā BC avocāmo <sup>479</sup> l.: [u]pattau?  
 Der folgende Passus ist ganz korrupt und mir völlig unverständlich.  
<sup>480</sup> AC saumam <sup>481</sup> D teti <sup>482</sup> A ced rājāna B cemḍ rājānam  
 C yemḍ rājānaḥ D camdrojānas <sup>483</sup> l. stena? <sup>484</sup> C pramas  
<sup>485</sup> l.: vittam? D vyāpalyur <sup>486</sup> BC bhavedy D bhavamyad <sup>487</sup> A  
 karmābhyadhvaryo BCD karmābhyuddhvāryau <sup>488</sup> A vihitat (?)  
<sup>489</sup> Bei ABC fehlt atra <sup>490</sup> A āpavārabhākṣapratīścety B upacāra-  
 bhākṣapratīścāity C upacārabhākṣapratīścety; l.: prāyaścittety? <sup>491</sup> BC  
 yajamānasya <sup>492</sup> ACD fügen hinter kuryād ein: adhy B acya <sup>493</sup> A  
 fūgt hinter atra ein: bhākṣabhākṣanāyā B bhākṣabhākṣanāpāryā C bhak-  
 ṣabhākṣanāpāya D bhākṣabhākṣanāpāya l.: anyatra bhākṣabhaṣanāt  
 pāyaya? <sup>494</sup> BC 'yajña D 'yaju

homāc<sup>495</sup> ced<sup>495</sup> yajamāna<sup>495</sup> āgacchet samastān eva bha-  
kṣajapān japtvā bhakṣayec cheṣam | samāpyā 'vabhr̥tham  
abhyupeyuh<sup>496</sup> || 5 || atha ha yam<sup>497</sup> jīvan<sup>497</sup> na<sup>497</sup> śrutipatham  
gachet<sup>498</sup> kiyantam asya kālam agnihotram juhuyur | yady  
eva hitam āyus tasyā 'śeṣam prasamkhyā[ya]<sup>499</sup> tāvantam<sup>500</sup>  
kālam<sup>500</sup> tad<sup>501</sup> asyā<sup>501</sup> 'gnihotram hutvā 'thā 'sya prāya-  
ñiyena pracareyur | vyākhyātaḥ pātraviniyogo<sup>502</sup> 'pi<sup>503</sup> yathai 'va  
śarirādarśane | sa cej jivann<sup>504</sup> āgachet<sup>504</sup> katham vā proṣyā<sup>505</sup>  
"gatāya<sup>505</sup> yathākāryam<sup>505</sup> karmāṇi kuryāt | sa<sup>506</sup> cet svayam-  
uttha[h] syād punar asyā 'gnin ādhāyā 'dbhutāni<sup>507</sup> vācako  
japam | iti hutvā mārjayitvā tato 'yam āgataḥ karmāṇi kuryāt<sup>506</sup> |  
sa cet punar anuttha[h]<sup>508</sup> syāt<sup>508</sup> tathā samsthitam evā 'sya<sup>509</sup>  
tad agnihotram bhavati | jarāmaryam<sup>510</sup> vā etat sattram<sup>511</sup> yad  
agnihotram | iti ha śrutiḥ bhavati<sup>512</sup> || 6 || atha ya<sup>513</sup>  
āhitāgnir<sup>513</sup> vipravasann agnibhiḥ pramiyeta<sup>514</sup> katham  
tatra pātraviniyogam pratiyād | ity āhā 'śmarathyo<sup>515</sup> | yady  
anyāni pātrāṇi yajñā-"yudhāni<sup>516</sup> 'ty upasādya vihr̥tyā 'gnim  
āhr̥tya prajvālyā vihareyur nirmathyam<sup>517</sup> vā prajvālyā vihared |  
ity etāvata 'mgaprabhr̥tibhiḥ<sup>518</sup> samsthāpyai 'vam pātraviniyo-  
gam ity anuchādayed<sup>519</sup> | 'yad yad utsannāḥ<sup>520</sup> syur vāraṇi-  
sahitāni<sup>521</sup> pātrāṇi | 'ty apsu samāvaped<sup>522</sup> | eṣā te 'gne<sup>523</sup> |

<sup>495</sup> A homādyajamāna <sup>496</sup> B upahareyuh C hareyuh <sup>497</sup> B jīvantah  
D jīvanah; (st. yam l. yo) <sup>498</sup> Ein ähnlicher, z. B. Ait. Brāhm. 7. 9  
erwähnter Fall ist der, daß man von dem Āhitāgni fälschlich hört, er sei  
gestorben; cf. (Āsv. Prāy. 8b): yasminst āhitāgnau jīvaty eva mṛtaśabdaḥ  
śrūyeta | tadā 'gnaye surabhaye pūrṇahutiḥ | cf. Agn. Prāy. 14b: surabhaya  
eva yasminś jīve mṛtaśabdaḥ | yasminn āhitāgnau jīvaty eva mṛta iti  
yadi śabdaḥ samjāyeta tadā surabbimate 'ṣṭiḥ (!) kartavyā | <sup>499</sup> D  
'khyai <sup>500</sup> A tā varttamānakālam A tā vratam <sup>501</sup> A tasyā°  
<sup>502</sup> A 'viniyoge <sup>503</sup> fehlt bei BCD <sup>504</sup> B jīvanamntāgachet CD jī-  
vanam nā "gachet <sup>505</sup> A prokṣāgatakāyadhākāya B proṣyagata-  
kāya C proṣyagatakāyadhākāya; D preṣyāgatāya yathā kārya <sup>506</sup> Diese  
und die dazwischenliegenden Worte fehlen bei D. <sup>507</sup> B ādhāy-  
āmbhutāni C ādhāyāhadbhutāni <sup>508</sup> Mss. unklar; sie lesen hinter  
uttha syād die Silbe at; C utthāsyād at. <sup>509</sup> BC syām <sup>510</sup> BC  
jarāmarya A jarāmardyam D jarāmayam <sup>511</sup> A sarvatra <sup>512</sup> D  
vadati <sup>513</sup> ABC yat tryāhitāgnir <sup>514</sup> cf. oben Anm. 308; —  
"agnibhiḥ" ist wohl so streichen. <sup>515</sup> A 'śmayorathyo B imayorathyo  
<sup>516</sup> A yajñāni yudhāny B yajāyudhānity <sup>517</sup> B nirmathya <sup>518</sup> C  
'ngah prabhṛ° <sup>519</sup> A anutsādayed B anuchāvayed <sup>520</sup> A udet  
samnā B utthamā C utsamnā D utthamnā; zu erwarten wäre etwa:  
mārttikāḥ cf. unten 6. 6. <sup>521</sup> C vāruṇi°; l.: varuṇa°? <sup>522</sup> cf. oben  
Anm. 58. <sup>523</sup> VS 2. 14?

yo agnis<sup>524</sup> | tayā me<sup>525</sup> hy āroha tayā me hy āviṣe<sup>526</sup> | 'ty a-  
śmamayāni vā<sup>527</sup> lohamayāni vā brāhmaṇebhyaḥ prada-  
dyād<sup>528</sup> | daśarātram niyatavratā[h] syuḥ | samvatsaram cā 'pi  
gotriṇa | ekādaśyām keśaśmaśru-lomanakhāni<sup>529</sup> vāpayitvā |  
'dbhutāni prāyaścittāni<sup>530</sup> vācākāṃ<sup>531</sup> japam iti hutvā mā-  
rjayitvā<sup>532</sup> tato yathāsukhacāriṇo<sup>533</sup> bhavanti || 7 || atha  
yady enam anāhitāgnim iva vṛthā-'gninā<sup>534</sup> daheyur evam  
asyai 'śa<sup>535</sup> mṛtpātraviniyoge<sup>536</sup> | 'ti patnya<sup>537</sup> bhavati | 'ty  
āhā 'śmarathyo | ne 'ty āhatuḥ kāvagopāyanau | yadai 'va  
karmā 'bhy<sup>538</sup> adhvaryur<sup>538</sup> vihitas tadai 'va sarvakratūn praty  
āpado vihitā | ity āhur ācāryā | atha katham asyām āpattau  
yathai 'va śarirā-'darśane vā samāmnātānām āpadām<sup>539</sup> ka-  
tham tatra pātraviniyogaṃ pratiyād ity āhā 'śmarathyo |  
'raṇyor agnīn samāropya śarirānām ardham . . . . eṣā<sup>540</sup>  
tūṣṇīm nirmathya prajvālya vihrtya madhye 'gninām<sup>541</sup> edhāms<sup>541</sup>  
citvā darbhān samstīrya tatrā 'śya 'śarirāni nidadhyur | bhāru-  
ṇḍasāmāni gāpayed|yady<sup>542</sup> agāthah<sup>543</sup> syād athā 'py asāma<sup>544</sup>  
kuryā[c] | charirā-'darśane pālāśa-tsarūṇy<sup>545</sup> āhrtyā 'thai  
'tāni puruṣā-'kṛtini kṛtvā ghṛt[en]ā 'bhyajya māmśa<sup>546</sup> tvag-  
asthy asya ghṛtam ca bhavati 'ti ha vi(r)jñāyate<sup>547</sup> | yady  
āhavanīyo deva-lokaṃ yadi dakṣiṇāgniḥ pitṛlokaṃ yadi gārha-  
patyo mānuṣya-lokaṃ | yadi yugapat sarveṣv asya<sup>548</sup> lokeṣv<sup>548</sup>  
avaruddham bhavati 'ti ha vijñāyate | tasmād yugapad  
eva sarvāṃt sādāyitvā 'tha yady enam an[v]ālabheta punar  
dahet | stenam<sup>549</sup> iva<sup>549</sup> tv<sup>549</sup> eva brūyād | yat kiṃ cā 'vidhi-  
vihitam karma kriyate tasyai 'śai 'va sarvasya klptiḥ sarvasya  
prāyaścittiś ce | 'ti hi<sup>550</sup> śrutir bhavaty<sup>551</sup> | athā 'py atrā 'gner

524 AV. 12. 2. 7? 525 B pre 526 s. Gop. Br. 2. 4. 9; Vait. S. 24. 14.  
527 BCD ca 528 Vgl. das unten unter 4. 1 und 6. 5 Gegebene; s. a.  
K. Ś. 25. 7. 32 folg. 529 BC roma° 530 D citta° 531 BCD  
kāṃ statt vācākāṃ vgl. oben 3. 6: vācako japam 532 fehlt  
bei D 533 AB °vāriṇo 534 bei D fehlt gñinā 535 B asyaivā;  
AC asyaiśā D asyaiśāt 536 bei D fehlt mṛt 537 A patrya;  
l.: pātriyo? 538 D karmābhy uddhvāryau 539 A āpadīm 540 eṣā  
unverständlich; davor jedenfalls eine Lücke; D eṣām 541 AD  
°nāmedhām B °nām medhām C °nāmedhyam 542 D yathā  
543 ABC agāthā D gāthā 544 B asama C asāme D āsame  
545 so mit sämtlichen Mss., vgl. Āp. 9. 11. 23. K. Ś. 25. 8. 15. 546 BCD  
māmśam 547 cf. Ait. Brāhm. 7. 2. 548 A unklar B avasya lokeṣv  
549 D svenam ity 550 B ha 551 Hier endet nach D der Abschnitt 8;  
der Rest fehlt.

ayatā<sup>552</sup> somatanūr<sup>552</sup> bhavati | samanvāgamevāvām<sup>553</sup> kar-  
masu samanv ā 'trā "gamayed | yat kimcid yajñe viriṣṭam  
āpadyeta tasyai 'śai 'va sarvasya klptiḥ sarvasya prāyaścittiś  
ce | 'ti hi śrutir bhavati || 8 || athā 'taḥ sattrinām<sup>554</sup> vakṣyā-  
maḥ | pravṛtte<sup>555</sup> tantre 'ntastantre vā grhapatir<sup>556</sup> upatā-  
paḥ<sup>557</sup> yasyā<sup>558</sup> "yur<sup>559</sup> grhi[t]vā<sup>560</sup> 'nugacheḥ<sup>561</sup> kāmam  
tasya putram bhrātaram vo 'padikṣya<sup>562</sup> samāpnuyur | (na<sup>563</sup>  
samāpnuyur) | na<sup>563</sup> vā rtvijām cai 'kam iva<sup>564</sup> | ne 'ty<sup>564</sup> āhā  
'śmarathyo | na hi grhapater<sup>565</sup> upadikṣā<sup>566</sup> vidyate | grhapatiḥ  
samikṣya<sup>567</sup> yadi manyeta | jived ayam ahorātrāv ity ekāhāny  
(ekadvivāsavane)<sup>568</sup> sarvāṇi savanāni samāveśayed | yasmimś  
tu samāveśayet tasya savanasya vaśam upayānti 'tarāṇi | sa-  
vanāni nānātantrāṇi ced api bhavanti durgāpattau ca<sup>569</sup> sa-  
māse<sup>569</sup> ve 'ṣṭinām<sup>570</sup> samāveśa[yed]<sup>571</sup> vakṣyakāmo<sup>571</sup> | yāḥ<sup>572</sup>  
kāś cai 'katantrā<sup>572</sup> iṣṭaya[h]<sup>573</sup> syur avyavahitāḥ<sup>574</sup> kāmam tā  
ekatantrē<sup>575</sup> samāveśya haviṣām ānupūrvyeṇa pracaret | prak  
sviṣṭakṛto<sup>576</sup> mukhaḥ tu pañcā-"jyā"-hutir juhuyād | agnaye  
somāya viṣṇava indrāgnibhyām prajāpataya iti | yadi sauviṣṭa-  
krtyā pracaranti khalu vai yadi bahūni vā sruveṇa yathāvadā-  
nenā<sup>577</sup> 'tikrāmet || 9 || athā 'taḥ sa[t]trinām vakṣyāmaḥ |  
pravṛtte tantre samnaddhe-'dhmā-barhiṣi paścāc candramasaḥ  
paśyed | ya<sup>578</sup> eṣā 'mā(mā)vāsyāyām<sup>578</sup> āgneyaḥ puroḍaśas taṃ  
pāthikṛtaḥ<sup>579</sup> karoti prakṛtye 'taram vinai | 'tad yajñas chi-  
dyate ya etām antareṣṭiṃ tanvite | 'ti hi śrutir bhavaty | atha

<sup>552</sup> l.: āpattau? so 'tanur? <sup>553</sup> B samalage vācām C saman-  
vagevācā (tvā?) karma; sāma tv āgamayed (vāvām) karmasu sāma vā 'trā  
"gamayed || āgāpayed statt āgamayed zu lesen? also: im ersteren Falle  
soll man zu ihm wie zu einem Diebe (d. h.: leise) reden? l.: samanv-  
āgame vācām? <sup>554</sup> ABC sattrinām <sup>555</sup> ABD  
praklpte. <sup>556</sup> A ditt: grhapati <sup>557</sup> BD upatāpa <sup>558</sup> BCD syā  
<sup>559</sup> B "yu <sup>560</sup> B gahivā <sup>561</sup> CD "nugachah; dem Wortlaut nach  
für mich nicht rekonstruierbar. Dem Sinne nach: „Wenn der Hausherr  
während oder nach Vollendung eines Opfers krank wird oder stirbt . . .“  
<sup>562</sup> B 'padī C padikṣam <sup>563</sup> B ne C läßt na aus. <sup>564</sup> ABCD  
ivānityā <sup>565</sup> ABCD\* tir <sup>566</sup> upadikṣya; A wiederholt die  
Worte von samāpnuyur bis upadikṣā (sic!). <sup>567</sup> C samikṣā <sup>568</sup> Soll  
wohl Glosse sein und gelautet haben: ekadivasāni <sup>569</sup> A vasamāso  
BCD casamāsau. <sup>570</sup> B vaiṣṭinām <sup>571</sup> A sāmā° BC samāveśa-  
vakṣakāmo <sup>572</sup> BC yāścaika° D kāścaikam° <sup>573</sup> B dṛṣṭayaḥ  
<sup>574</sup> A avyavahita BC avyaveditāḥ <sup>575</sup> B yekatantrai <sup>576</sup> ABCD  
\*krta <sup>577</sup> C yathāvaidānenā <sup>578</sup> B yeṣāmā° <sup>579</sup> B pākṛtaḥ  
C pāvi(?)kṛtaḥ

yasya paurṇamāsyam (vā<sup>580</sup>) vyāpadyeta kāmam tatra prākṛtiḥ<sup>581</sup> kuryāt | tad<sup>582</sup> ya[h] kratur [dyāvākṛato vā vāyo] vidyate<sup>582</sup> 'tha nirvapaty | āgneyam aṣṭakapālam aindram ekādaśakapālam āsādy havimṣi prāyaścittir<sup>583</sup> juhuyād | yad udagān mahato mahimā asya<sup>584</sup> māno asya jagataḥ pārthivasya mā naḥ prāpad uchunā<sup>585</sup> kācid anyā | kasmai devāya haviṣā paridadema svāhe 'ty | athā 'taḥ paśubandhaḥ | pari yajñasya bhojyasya<sup>586</sup> bhojyavatkā<sup>587</sup> mo<sup>588</sup> ye<sup>589</sup> kecit ta-trasthāḥ paśavaḥ somakāriṇā<sup>590</sup> teṣāṃ bhakṣābhakṣaṇam | tad yathā | varāha-mārjā[ra]-māhiṣām<sup>591</sup> śakuno<sup>592</sup> 'nyo 'vadānāni māmsāni jāṃgalāni ca yady aśiṣaḥ<sup>593</sup> syān māsi māsi ṣaḍdhotāram juhuyāt | sūryam te cakṣur gacchatu vāto ātmānam prāṇo dyām prṣṭham antarikṣam ātmāngair yajñam prthivīm śariraiḥ vācaspace 'chidrayā vācā 'chidrayā juhvā devāvṛdham divi hotrām airayat svāhe 'ti ṣaḍdhotāram hutvā<sup>594</sup> prajāpatiḥ sarvam eve 'dam utsṛjed | iti hi śrutir bhavati<sup>595</sup> || 10 || (ity<sup>596</sup> atharvavede vaitānasūtre prāyaścitta - prasamge ekādaśo 'dhyāyaḥ<sup>595</sup> iti *yajñaprāyaścitte tritīyo 'dhyāyaḥ samāptah.*

(sānnāyayam<sup>597</sup> yad udbo-) dhayeyuś<sup>598</sup> ced vatsā<sup>599</sup> vāyavyā-(yā)<sup>599</sup> yavāgvā<sup>599</sup> sā[nnāy]yam<sup>599</sup> yajeta<sup>600</sup> | 'py<sup>600</sup> ekasyā[m]

<sup>580</sup> vā fehlt bei B.

<sup>581</sup> AC prākṛti B kṛti

<sup>582</sup> A

liest statt dieser und der zwischenliegenden Worte: vā krator vā vāyo vidyata; D nahyakraudyāvākṛator vā vāyo vidyate; — statt ya kratur vermute ich: prakṛtir; möglich auch: tad yaḥ kṛto vā yo vā 'kṛto vidyate  
<sup>583</sup> A prāyaścittir B 'ścitti C 'ścitti; D 'ścittim <sup>584</sup> A asyam; dieses Zitat ist für mich unermittelbar. <sup>585</sup> l.: uchunā? <sup>586</sup> fehlt bei B.

<sup>587</sup> l. vielleicht: bhuktvā <sup>588</sup> l.: 'mī? <sup>589</sup> A pe <sup>590</sup> BD somakāriṇam <sup>591</sup> A °-māhiṣām BC °hiṣa; D °hiṣu <sup>592</sup> B śakuno AD śakunā; zu erwarten wäre: māhiṣānām śakunānām <sup>593</sup> ACD °śiṣa; gemeint ist etwa: aśiṣiṣuḥ; der Sinn des Satzes findet sich wieder z. B. Brāhm. Prāy. 77a: yadi śyeno vā mām[sam] haret | anyad vā sattvam anyad vā 'vadānam yad apā[nṛkṣac chakunir?] iti juhuyāt | jede

Berührung durch räuberische Tiere wie z. B. die Krähe ominös: AP 37. 2. 1. <sup>594</sup> ABC viḥrtvā K. Ś. 6. 1. 36. Zur Fassung dieses Textes gegenüber einer Reihe von anderen (s. Bloomfield, Conc. u.: vācaspace chidrayā...) neigen unsere Mss., wie die Lesungen von A: airaya B: airayam CD airayam beweisen. <sup>595</sup> Diese und die zwischenliegenden Worte fehlen bei A; D 'ṣaḍdhotāram hutvā prajāpatiḥ <sup>596</sup> fehlt bei A. <sup>597</sup> AD sāmāyayam; cf. Āp. 9. 1. 24 ff. <sup>598</sup> A udabodhayeyuś B udbhaddoyeyuś....

<sup>599</sup> B vatsāyavyāthavāgvāsāmyam C vatsāvāyavyāyavāgvāsa; D vatsāvāyavyayā yavāgvā sāyam; zu diesem Abschnitt vgl. Áśv. 3. 13. 13 folg.

<sup>600</sup> AD °tāth

dhītāyām adhitā dohayed | adhitābhiḥ samsthāpya<sup>601</sup> dhītānām  
vatsān<sup>602</sup> apākṛtya<sup>602</sup> śvaḥ<sup>603</sup> sāmñāyena<sup>604</sup> yajeta<sup>605</sup> | sāyam-

<sup>601</sup> A samātha <sup>602</sup> A vaśānapāṅkrtya B vatsānaśākṛta C ... tsāna-  
thākṛtyaḥ; cf. Brahm. Prāy. 17 b (äußerst korrupt); K. Ś. 25. 4. 39. <sup>603</sup> A  
sva B śruḥ <sup>604</sup> A sāmñāyena B sāmrañyena CD sāmñāyena  
<sup>605</sup> Hierzu findet sich in dem Passus Brahm. Prāy. 17a folgende, durch  
Korruption fast jedes Wortes leider verschleierte Parallele (ich zitiere  
ohne Veränderung des Textes): yadi vatsā apākṛtā dhayeyuḥ tatra nā  
"dhānam vidhiyate | kiṃ tarhi mitratveno 'padiyate tatraidam prāya-  
cittam vakṣ[y]amānam bhavati | vatsaprahaṇam kiṃ vatsānadhāne prāya-  
cittam | mrgaṇāpaśūnāmdhāne prāyaścittam mā "bhūḍ ity apākṛtā iti  
apākṛtair dhāne prāyaścittam | ... apare tu tatra dṛṣṭvā tu vṛhīn eve  
'chānti vāyavye 'ti devatā-viśeṣa-niyamārtham | yavāgve 'ti ... var-  
ttamāne vatsān apākṛtya punar yajete 'ti ... vāyavyā yavāgvā praca-  
ryeta | ... nirvāpakalo na viśasyate | tatra nimittakāla eva nirvāpaḥ  
kuta etad gamyate | sāyamdohārttā vakṣyati imdṛāya vṛhīn nirvapeta  
śvobhūte teṣv anunirvapēd iti ... śvobhūteṣv eva vṛhi-yaveṣu vā pra-  
krtebhyo 'gnyādibhyo 'nyādibhyo 'nūnirvapet | ... sāmñāyābhāvād dhotā  
nirgatayānābhūditeṣṭi yasya sāmñāyam candramā abhyuditi darśa-  
nāt | ... vgl. oben 2. 1 u. Brahm. Prāy. 22a: sāyamdoham iti samastatā  
yam doham iti samasta-sāyamdohasyā 'pahāre doṣe vā dvaidhe dohanam (!)  
avayāvāpahāraśeṣeṇa yāga eva bhavati | atha dvaidham dohane prasrute  
tatra dugdhāsu vatsā-'pakāraṇādi dvitīyasyām kubhyām dohaḥ kartta-  
vyaḥ | ekasya dvayoḥ paśūnām vā ekatra dugdhāsu vatsāpakāraṇādy  
anyasyām tāvatyo dugdhāseṣe dvaidham dohayet | dvaidham dugdhe ādya-  
sya sāyamdohasyo 'palanobhayoḥ pracārah karttavyaḥ | ... Bl. 22b: yadi  
sāyamdoha ārttiṃ niyād indrāya vṛhīn nirvapeta ... yadi sāyamdohe  
vatsā dhayeyuḥ prātardohārttiḥ syāt tatra vāyavyā puroḍāśau karttavyaū |  
sāyamdoha-prātardohē dhīte puroḍāśau vāyavyā ca yadi sāyamdoha ārttir  
iti vṛihayo niruptā vijñānam pūrva vatse dhīte indrāya vṛhīn yavan vā ...  
nirvāpaḥ karttavyaḥ | yady ubhāv aindram pañcaśārāvam odanam pacet |  
yady ubhāv iti prakṛtau sāyamdohaprātardohau tau pratyavamṛsyete |  
yady ubhā[v a]r[rti][m] niyetām .. ity arthaḥ | tatre 'dam prāyaścittam pañ-  
caśārāvam odanam pacet | yad iha vidhiyate yavāgūḥ puroḍāśaḥ pañca-  
śārāvo vā sarvaskanne naṣṭe duṣṭe ve 'ty asyā yavād indrāye 'ti yamā-  
rtham ahaṃdrayājīno 'pī 'ndrāyāgāvacanādyāḥ prakṛto yogo yavāgū  
puroḍāśaḥ pañcaśārāvo vā tat-sambandho yāga syāt | — Bl. 24a: yasya  
sāmñāyam haviṣ candramā abhyudiyāt vatsān u pratinudet sāyamdohe  
haviṛātmanam vrato yathakālam yajeta ... Bl. 25a: dhīte [']dhīteṣv  
ārttigate vā vatsān apākṛtya punar yajet | cf. unten 5. 3 und Brahm.  
Prāy. 26b: yasya sāmñāyam candramā abhyudita abhyuditasyā 'nantaram  
paśukāmo 'māvāsyam iṣṭvā tūṣṇīm sarvān vatsān apakaroti ... cf. Agn.  
Prāy. 6b: vatsānām dhāne vāyave yavāgūḥ | sāmñāyā-'rtham apākṛtānām  
vatsānām pāne(m) vāyu-devatyā yavāgūḥ nirūpya tayā yaṣṭavyaḥ sarva-  
pāne etat prāyaścittam | pīta-siṣṭam eva haviṣaḥ paryamtam cet | vyāhṛti-  
homa eva na yavāgūḥ | yavāgvā yāgaṃ kṛtvā punar yāgaḥ karttavyaḥ |  
vgl. Āśv. Prāy. 3a: sāmñāyyārtham apākṛtānām sarvapāne vāyudevatyaṃ

doham<sup>606</sup> ced<sup>606</sup> apahareyuh<sup>606</sup> prātardoham dvaidham kṛtvā  
 'nyatarat sāyamdohasthāne kṛtvo 'bhābhyām yajeta<sup>607</sup> | prā-  
 tardoham<sup>608</sup> ced<sup>608</sup> apahareyuh sāyamdoham dvaidham<sup>609</sup>  
 kṛtvā 'nyatarat<sup>610</sup> prātardohasthāne kṛtvo 'bhābhyām yaje-  
 to<sup>611</sup> | 'bhau ced duṣyeyātām aindram pañcaśarāvam<sup>612</sup> oda-  
 nam<sup>612</sup> nirupyā<sup>613</sup> "gneyena pracaryai "ndreṇā 'nupraca-  
 red uttarām upo 'śya(to) v(ād)o 'bhābhyām yajeta | sarvāṇi  
 ced dhaviṃśy apahareyur duṣyeyur<sup>614</sup> vā "jyena ca devatā

yavagūṃ nirupya śrapayitvā yaṣṭavyam | sa tvam no ... (RV. 8. 26. 25)  
 īśānāya prahutiṃ yas ... (RV. 7. 90. 2); vājy asi vā° (RV. 10. 56. 3) iti  
 yājyānuvākye | avadāna-paryāptene 'ṣṭvā punar yajeta |

<sup>606</sup> A sāyāyamdoham vekṣasvahareyuh B sāyamdoha cadepahareyuh  
<sup>607—611</sup> Diese und die inzwischienliegenden Worte fehlen bei D. <sup>607</sup> Brahm.  
 Prāy. 68a: tathā 'nyataranāṣe ekam api sa pūrva[m] dvaidhikṛtya nir-  
 mathya ity eke; — zu dem ganzen Passus Ath. Prāy. 4. 1 vgl. Āp. Ś. 9.  
 1. 21 ff.; cf. Āśv. Prāy. 17 b: sāyamdohe naṣṭe prātardoham dvaidhā vi-  
 bhājayai 'kam bhāgam ātaṃcyā tābhyām yāgam kuryāt || prātardohe naṣṭe  
 tad-devatyam puroḍāsam kṛtvā yāgaḥ || āmikṣānāṣe 'py etat || tasyāḥ prā-  
 tardoha-vikāratvāt || āmikṣam eva utpādya tayā yajete 'ti kecit | vājina-  
 nāṣe ājyena yāgaḥ || sānnāyē ubhaya-doṣe aindram pañcaśarāvam oda-  
 nam gārhapatyē śrapayitvā tene 'ndra-yāgaḥ || atra sarva-prāyaścittam  
 viṣṇu-smaraṇam ca kāryam | <sup>608</sup> A prātardhi cen <sup>609</sup> A cedvai-  
 dham B dvaidhyam C dvaidham <sup>610</sup> A 'nyatarata <sup>611</sup> A yajñeto  
 B yajete <sup>612</sup> A pañcaśarāvodanam; cf. Āśv. 3. 10. 27; K. Ś. 25. 5. 2;  
 s. auch unten in 4. 4. <sup>613</sup> ABC nirupyā° D setzt mit dem

korrupten Passus wieder ein: tau bhau ce duṣyen mā tām aindram  
 pañcaśarāvam odanam nirupyā <sup>614</sup> Brahm. Prāy. 7a bringen folgende  
 Klassifizierung des rituell Unreinen: duṣṭam trividham varṇayanti | ...  
 jātiduṣṭam āśrayaduṣṭam samsargaduṣṭam ca | jātiduṣṭam palāṃḍu-grī-  
 janakā-”di | ... āśrayaduṣṭam anāryādi-parigrhītam tatṛā 'pi mlechā-  
 ”dibhir anāryaiḥ saha saṃvyavahāra ... samsargaduṣṭam malā-”dibhiḥ |  
 ... evam ādibhir upahatam dravyam apo 'bhyavaharet | apaḥ pratiga-  
 mayet || vgl. ibid. 7b: .... tad vā prakṣepya tatṛai 'vo 'dakam āśiñcet....  
 ibid. 8a: atha pātrāṇy apo 'bhyavahared iti varttate ... nirlikhed dāru-  
 mayam ... niṣṭāpen mārṭtikam | adbhiḥ sauvarṇa-rajatam saṃśodhayed  
 iti śeṣaḥ | athavā nirlikhed iti varttate | nirlekhanam ca saṃśodhanam  
 mārṭtikasya niṣṭapanam sauvarṇa-rajatasyā 'dbhir eva saṃśodhanam | iti  
 upasargah || — Über den Begriff des Substituts findet sich ibid.  
 Bl. 9a folg. eine Auseinandersetzung. Nachdem eine Stellvertretung des  
 Opferfeuers und des Opferherrn als ausgeschlossen hingestellt ist (Bl. 9a:  
 agner na pratinidhiḥ svāmīnaṣ ca pratinidhir nā 'sti | samavāyāt | yo hi  
 yajate sa eva phalena sambadhyate | tasmād yajamānasya pratinidhir nā  
 'sti |) sagt der sehr korrupte Passus, in interessanter Weise den Begriff  
 der Opferbarkeit umschreibend: ... yathā māśa(!)-masūra-kodravā-”di  
 yasya yam(?) saṃyogaḥ | sarvatṛai 'va pratiśidhyate | ayajñiā vai māśaḥ |  
 ayajñiāḥ kodravā iti ... und ibid. 10a: atha yajñyam anapratinidheyam

yajeta<sup>615</sup> | 'thā 'nyām adoṣām iṣṭim tanvitā(m | a)po duṣṭam<sup>616</sup>  
 abhyavahareyur<sup>617</sup> | brāhmaṇair abhaks[ya]m duṣṭam havir |  
 bhūtam<sup>618</sup> ced ājyam skanded<sup>618</sup> bhūpataye<sup>619</sup> svāhe 'ti<sup>619</sup>  
 tribhir prādeśair diṣo mimāya tad yajamāno devān<sup>620</sup> janam<sup>620</sup>  
 agann<sup>620</sup> ity<sup>620</sup> anuṣaṅgo<sup>621</sup> | yajñasya tvā pramaye 'ti  
 catasrbhiḥ parigrhṇiyāt | yajñasya tvā pramayo-'nmayā-'bhi-  
 mayā pratimayā (paridadema)<sup>622</sup> svāhe<sup>622</sup> 'ty | anutpūtam

yathā palāśasya pāribhadrakah | āsvatthasya gardabhāṇḍaḥ khadirasya  
 kadira(!) bhavati sāmānyena tu kvacit tatas teṣām aparigrahaḥ | anyatrā  
 'coditatvāt pratiśiddhasya ca māśāde(!) aparigraha eva tatrā 'nugraḥ  
 ukta-vriha(!)-yavā(!)-puroḍāśasya teṣām alābhe tuṣavatīnām tamḍulavati-  
 nām oṣadhīnām puroḍāśān kurvaṃti māśādi-varjam iti . . . ; vgl. auch  
 ibid. 28a: sarvaskanne naṣṭe duṣṭe vā yathāpūrvam punaḥ saṃskaraṇam |  
 und die ganz verderbte Stelle 29b: āsanneṣu haviṣṣu sarvasmin duṣṭe  
 dugdhe vā naṣṭe vā sarvam saṃśodhya vatsāpākaraṇādi-sadyahkriyā  
 ṣoḍaśa-dārvidhmapimḍapitṛya . . . vedyāḥ saṃskārah kṛta eva | mṛt  
 pradiyate | āyatir anumamtraṇam 'nā 'gnihotraṃ doḥādi siddham | vedam  
 kṛtvā(?) paristaraṇādi-pātrayogaḥ siddham anyat | Vgl. auch K. Ś. 25. 4.  
 13 folg., — verunreinigtes Wasser wird weggegossen: AP 37. 18. 1. Das  
 nirlekhanam resp. saṃśodhanam der Opferinstrumente erfolgt mit der  
 Hand: [śuddhir] yajñapātrāṇām pāṇinā yajñakarmanī (Agnip. 156. 4).

<sup>615</sup> cf. Āp. 9. 15. 14 f.

<sup>616</sup> cf. Brahm. Prāy. Bl. 6b: duṣṭam apo

'bhyavaharet | und Bl. 7a: tathā ca dharmasāstre | vasā śukram aṣṭ  
 majjā viṇ mūtram kaṇaviṇ nakḥāḥ | ślemā-'śru duṣikā(?) svedo dvādaśai  
 'te nṛṇām malāḥ || cf. K. Ś. 25. 5. 9 folg., vgl. Anm. 58 und die dort zitierten  
 Stellen.

<sup>617</sup> Āsv. Prāy. 17a folg.: vyāpannam havir jale vinikṣipet ||  
 tatṛā 'jyena sviṣṭakṛt || prayājā-'dy-aṅga-havir-nāṣe tu tad dhavir ut-  
 pādyate na yajeta || na tatṛā 'gnyanvādhānādi punaḥ prayogaḥ ||

<sup>618</sup> Nur verständlich als Korruptel einer älteren Fassung von Āp. 9.  
 15. 17: yad āryāṇām abhojanīyam syān na tena yajeta; — statt bhutam  
 l.: pūtam? vgl. unten: anutpūtam

<sup>619</sup> A skandet tad abdhūtayeye  
 svāhe 'ti B made skande ced bhūtamyece cet svāhe 'ti CD skande  
 ced bhūpataye cet svāhe 'ti; vgl. Āp. 9. 13. 6, 7; 14. 28. 6.

<sup>620</sup> A  
 devām janmāṃga nityam B devām janmāgamnityam CD devām  
 janmāgamṇam nityam; dieser Vorschrift entspricht genau Āp. 9. 13. 5.

<sup>621</sup> Brahm. Prāy. 30b: devān janam agan . . . iti skannam abhimamtrā  
 'po ninayet | Āsv. Prāy. 9a: athe 'ṣṭi-madhye haviṣam skannam abhi-  
 mṛśet || devān janam agan yajñas . . . amhaso (Āsv. 3. 13. 15). bhūpataye  
 svāhā bhuvanapataye svāhā bhūtānām pataye svāhā yajñasya tvā pramayo  
 'nmayā 'bhimayā pratimayā drapsāś caskamda ceti (RV. 10. 17. 11). . . .  
 Auch des Überlaufens des Opfermuses wird gedacht: Āsv. Prāy. 16a:  
 carau śrāpyamāne prāgdiśi tāpād utsikte . . . dakṣiṇatāś ced . . . pascāc ced  
 . . . uttaratāś cet . . . yugapat sarvatāś cet . . . vidikṣu [cet] . . . || utsiktam  
 carum āpyāyati ||

<sup>622</sup> So BC; A liest: yajñasya tvā pramadānmayā-  
 bhimayā paridadema svahe 'ty. Bl.'s Index verzeichnet nur: yajñasya tvā  
 pramayonmayābhimayā pratimayā, so auch die wahre Meinung der korr.  
 Fassung von D; vgl. Āsv. 3. 13. 15; zu vgl. ist ferner: Āp. 9. 13. 6.

ced ājyam skanded <sup>623</sup> vittam <sup>624</sup> prāṇam <sup>624</sup> dadyāt <sup>625</sup> | tatho  
 'tpūtam <sup>626</sup> utpūyamānam ced ghṛtam <sup>627</sup> dadyād atho 'tpū-  
 tam <sup>628</sup> utpūyamānam ced ghṛtam <sup>629</sup> prāṇam dadyād <sup>630</sup> deva-  
 tāntare <sup>631</sup> ced <sup>631</sup> ghṛtam <sup>631</sup> | āhutilopavyatyāse <sup>632</sup> | tvam no  
 agne | sa tvam na <sup>633</sup> | iti sarvaprāyaścittam <sup>634</sup> juhuyāt |  
 tvam no agne varuṇasya vidvān <sup>635</sup> devasya heḍo 'vayāsi-  
 siṣṭhāḥ | yajīṣṭho vahnitamaḥ śośucāno viśvā dveṣāmsi pramu-  
 mugdhy asmat || sa tvam no agne 'vamo bhavotī nediṣṭho  
 asyā uṣaṣo vyuṣṭau | ava yakṣva no varuṇam rarāṇo vihi  
 mṛḍīkam suhavo na edhi svāhe 'ti | devatā-'vadāne yājyā-  
 'nuvākya-vyatyāsa <sup>636</sup> 'nāmnāta <sup>636</sup> prāyaścittānām vā <sup>637</sup> yady

<sup>623</sup> AB skandet C skande <sup>624</sup> cf. Āp. 9. 13. 1. <sup>625</sup> cf. Mān. Ś. 3. 1. 2. 1.  
 Auch die Verunreinigung der Schmelzbutter verlangt Sühne (Āśv. Prāy. 17 b):  
 ājyo-'pahatau tajjale prakṣipya 'nyat saṃskṛtya tena pracārah || ; vgl. ibid.  
 18a: avattadvy-avadānā—"deh ślemādinā nāṣe punar āyatanād evā 'vadāya  
 sarvaprāyaścittam kṛtvā yaṣṭavyam || eka-dvy-ādy-avadāna-vaikalyene 'ṣṭvā  
 tvan no agne sa tvan no agne (Āp. 9. 12. 4) ity etābhyām sruvāhuti hutvā  
 punar avadāya yajete 'ty uktam prāyaścitta-candrikāyām || <sup>626</sup> D anu-  
 pūtam <sup>627</sup> A unklar; BC vṛtam; cf. M. S. 1. 4. 13. <sup>628</sup> A 'tpūyam  
<sup>629</sup>—<sup>631</sup> Diese und die inzwischensliegenden Worte fehlen bei D. A ve  
 vittam B va cica C ve cinva <sup>630</sup> cf. Āp. 9. 13. 2 yady utpūtam citram  
 deyam. Dieß ist ursprünglich der Sinn des hier gänzlich korrumpierten  
 Passus gewesen. <sup>631</sup> A evatāmtaravedvittam B devatānāmnārecac-  
 cittam C devatāmtare cec cittam; so D, jedoch: 'tara cec . . . <sup>632</sup> Das  
 Zuviel oder Zuwenig bei dem Hersagen von Mantra erheischt Sühne  
 (Āśv. Prāy. 18a): āśravaṇa-pratyāśravaṇa-vaṣaṭkāreṣu maṃtrāmtara-nyūnā-  
 'tīreke sati āśrāvitam atyāśrāvitam (Āp. 3. 11. 2) ity adhvaryuḥ sruveṇa  
 juhuyāt || Des Ausfalls des ganzen Agnihotra-Opfers wird gedacht in  
 Agn. Prāy. 10 b: prasaṅgād dhomaṃ lopaprāyaścittam likhyate | ekasya  
 dvayor bahūnām api vichede caturgrhītam manasvatyā juhuyāt | anekā-  
 'gnihotrā-'tipatti-nimittam manasvatyā caturgrhītam hoṣyāmī 'ti saṃkalpyā  
 'gniṃ vihr̥tya manasvatī[r] juhuyāt | kecid yāmaṭaḥ kāla- [l.: lā?] homena  
 vichinnās tāvato(m) ekaikaṃ kalam̐ prati(!) ekaiko homaḥ kartavyaḥ |  
 na manasvaty-āvr̥tīḥ | pakṣahoma-nyāyena tām homān kuryād iti prāya-  
 ścitta-pradīpe | <sup>633</sup> RV. 4. 1. 4f.; cf. Brahm. Prāy. 14 b: . . . devatāvadāna-  
 yājyā-'nuvākya - maṃtra - karma - viparyāse 'nāmnāta-prāyaścitt . . . āpadi  
 tvam no agne sa tvam no agna . . . bhinna-krama-yogo(!)-viparyāsaḥ . .  
 cf. „karmaviparyāsaḥ" oben in 3. 4. — devatāviparyāsa: K. Ś. 25. 5. 19.  
<sup>634</sup> CD 'prāyaścittim cf. hierzu Āp. 9. 16. 10. <sup>635</sup> RV. 4. 1. 4. <sup>636</sup> A  
 'tyāsenātyāta B 'tyāsenāmnātaḥ C 'tyāsenmātyāta D 'tyāsenvāmnāta;  
 vgl. Āśv. 3. 13. 14. K. Ś. 25. 5. 19. <sup>637</sup> vgl. Āśv. Prāy. 17 b: yāgāt  
 prāg dhotur yājyā-'nuvākya-viparyāse sati . . . und ibid.: kṛte tu yāge  
 anuvākya-viparyāsa-jāte prāyaścittam eva na tu yāgā-'bhyāsaḥ || yājyāyam  
 api avihita-devatāyām tad-devatāyām anyadevatāyām vā vihita-devatā-  
 'deṣaṃ kṛtvā vihitam eva devatām dhyāyan yadi vaṣaṭ kuryān na tadā

rkto<sup>638</sup> 'bhy ābādhaḥ syād<sup>638</sup> bhūr janad iti gārhapatyē juhuyād | yadi yajusta om bhuvo janad iti dakṣiṇāgnau juhuyād | yadi sāmata om svar janad ity āhavanīye juhuyād | yady<sup>639</sup> anājināta brahmata om bhūr bhuvaḥ svar janad om ity āhavanīya eva juhuyād<sup>639</sup> ājyabhāgānte sve<sup>640</sup> devatām āvāhayīṣyan yasyai ('va) havir niruptam syāt tato-'ntayā yajetā "jyasyai 'tāni nirupya<sup>641</sup> | yadi bhāginīm<sup>642</sup> nā "vāhayed<sup>642</sup> yatra smaret tatrai 'nām upo-'tthāyā "vāhyā<sup>643</sup> "vāpa-sthāne<sup>644</sup> yajeta<sup>645</sup> | barhiṣi skanne<sup>646</sup> nā "driyeta | da-

yāgā-'bhyāsaḥ pūrvoktam prāyaścittam viṣṇusmaranam ca kāryam || avihitayājyam vadann avihita-devatā-"deśe dhyāne [l. 'nam] kurvan yadi vaṣaṭ kuryāt tadā pūrvoktam prāyaścittam kṛtvā punar avadāya yajeta || sviṣṭa-kṛd-anamtarām smarane ājyene 'tyādi pūrvavat || agniṣomīyena puroḍāśenā "gneye yāge kṛte uktam prāyaścittam kṛtvā "gneyenā 'gniṣomīyāyagaḥ || sarva-prāyaścittam viṣṇusmaranam ca || cf. ibid.: devate anuvākye yājye vā vipariḥṛtyā "jye avadāne haviṣi vā | devatā-viparyāsa āvahanā-"diṣu vyutkramah | anuvākyā-viparyāso 'nyadiyam anyasyā 'nubhūyāt | evam yājyā-viparyāsaḥ | ājya-viparyāso jauhavau-"pabḥṛtaylor ity ādi | avadāna-viparyāsaḥ pūrvārdhat pūrvārdhat pūrvam ity ādi | havir-viparyāso nirvāpādi | yāge cā 'nyadiyasyā 'nyasya yāgaḥ | eṭeṣām madhye anyatara-nimitte sati prāyaścittam kartavyam | yad vo devā . . . nidhetana svāhe 'ti (Āp. 3. 11. 2) tiṣṭhann ājyāhutim hutvā jānv ācyā bhūr iti gārhapatyē juhuyād yadi yajusta bhuva iti dakṣiṇāgnau | vgl. dazu ferner Stellen wie Āśv. Prāy. 9b: athā "vāhanā-"diṣu devatānam viparyāse yājyānuvākyāviparyāse vā juhū-"pabḥṛd-dhruvā-"jyānam paryāse vā pūrvārdhā-"vādāna-samaye aparārdhā-"dy-avadāne vā havir-viparyāse vā yad vo devā atipātayāni . . . . (Āśv. 3. 13. 18) ity ājyāhutim brahmā juhuyāt || tasmai yajamāno mukhyam dhanam dadyāt || yāgāt prāg yājyā-"nuvākyā-viparyāsa-jñāne prāyaścittam kṛtvā punaḥ samuccārya yāgaḥ kāryaḥ || yāgānamtarām jñāne prāyaścittam eva || Über die Vertauschung der Opfermaterialien sprechen auch Āśv. Prāy. 16a: juhū-"pabḥṛd-dhruvā-"jyānam viparyāse yad vo devā iti sruvāhutim brahmā juhuyāt || tasmai yajamāno mukhyam dhanam dadyāt |; vgl. ibid. 16b: haviṣām viparyāseno 'dvāsane brahmā yad vo devā iti pūrvavaj juhuyāt || tasmai yajamāno mukhyam dhanam dadyāt || kapālānudvāsane (?) adhvaryur āśrāvayati cet tadā 'gnaye vaiśvanarāya pūrṇāhutih ||

<sup>638</sup> A r̥cobhyābādhasyā B r̥ktoḥbhyābādha syād om C r̥cobhyātvādha syād om D r̥cobhyābādha syād om; <sup>639</sup> AD lassen diese und die inzwischenliegenden Worte aus; vgl. Gop. Br. 1. 3. 3. <sup>640</sup> 1.: sva-°?

<sup>641</sup> D nirūpya

<sup>642</sup> A bhāginīm nāvahayed B bhāginīnāvahayed Brah. Prāy. 36a: bhāginīm cen nā "vāhayet | bhāgo asyā 'stī 'ti maṇṭrathīya iti bhāginī yasyā nirvāpaḥ kṛtaḥ śāstreṇa yāgaś coditaḥ sā bhāginī tām cen nāvahayet . . . . . cf. Āśv. Prāy. 18a: hotā yaṣṭavyām devatām anāvāhye 'taram karma yadi kuryāt tadā yatrai 'va smaret tatrai 'vo 'tthāya tām devatām āvāhayet || na maṇḍra-svara-niyamaḥ || manase 'ty eke || yady aśhāninim āvāhayet tadā nigameṣu tām nigamayet || sthāninim cā 'dhva-

kṣīṇena ced yajetā 'rddharcāt<sup>647</sup> pratiṣṭhām dadyāt | puro-  
ḍāṣe du[h]śrite<sup>648</sup> sarpiṣy annam catuḥśarāvam odanam  
brāhmaṇebhyo dadyāt<sup>649</sup> | tatas tam eva punar nirvapet |  
puroḍāṣe vikṣāme<sup>650</sup> yato<sup>650</sup> 'syā 'kṣāmaḥ<sup>651</sup> syāt tato  
yajeta<sup>652</sup> | dveṣyāya tam dadyād dakṣiṇām ca<sup>653</sup> | puro-

ryus ca yāgakāle caturgrhītena dhrauvājyena yaṣṭavyām yajet || tad-deva-  
tye yājyanuvākye hotrā paṭhanīye || anumamtrāṇam yajamānena || tato  
viṣṇusmarāṇam || viparyāsenā "vāhane brahmā pūrvavad yad vo devā iti  
juhuyāt || tasmai yajamāno mukhyaṁ dhanam dadyāt || cf. Agn. Prāy. 16a:  
sthāninim anāvāhya devatām upotthāyā "vāhayan manase 'ty eka ājyenā  
'sthāninim yajet | yadi kasmimś cit karmaṇi yaṣṭavyā[m] devatām anā-  
[vā]hyai 'vo 'ttaram uttaram uttaram karma kuryāt tadā yāvati gate  
smarati tad evo [l.: 'aivo] 'potthāyā "vāhayet | yady asthāninim pramādād  
āvāhayet tadā 'sminn eva krameṇa tām ājyena yajet | nigameṣu ca niga-  
mayet | <sup>643</sup> A bāhyā <sup>644</sup> BC vāpasthāne <sup>645</sup> A yajed B yajetta;  
Āśv. 3. 13. 19 cf. Āśv. Prāy. 17b: anubrūhi 'ty atra bhāginy-ullekhe  
hotary api bhāginim puro 'nu vā vadati prāg vadanāt smarāṇe sati catur-  
grhītena dhruvājye yāgaḥ kartavyaḥ || avadānā-'namtaram smarāṇe saty  
abhāginim iṣṭvā punar avadāya bhāginyā yāgaḥ kāryaḥ || <sup>646</sup> Āśv. Prāy.  
12b: upari sthāpitam śākhe-'dhmā-barhir-ādi yady adhaṣtāt patati tadā  
brahmapratiṣṭhā-manaso brahmavāco brahma-yajñānām haviṣām ājyasya  
cā 'tiriktam mamtreṇa pūrvavat samsthāpyā "jyam samskṛtya sruk-  
sruvam sammrjya tenaiva mamtreṇa svāhākāramtenā "havanīye 'dhva-  
ryuḥ sruvā-"hutiṁ juhuyāt || yajñāya brahmaṇa idam || ājya-bhāgā-  
'namtaram sthālyājyena hutvā viṣṇu-smarāṇam kuryāt || śākhe-'dhmā-bar-  
hiḥ-prastara-veda-paristarāṇa-pavitra-vidhṛti-paridhy-upaveṣā-"di-dravyā-  
ṇam dāhā-"dinā nāṣe (cf. oben in 2. 5.) | viṇ-mūtrā-"dy-upahatau vā  
'dhvaryus taj-jātiyam anyad vidhāya svasthāne niyojayet || tata ājyam  
samskṛtyā "jya-bhāgā-'namtaram vā sruvāhuti juhuyāt || tvam agne ayāsi  
(Āp. 9. 12. 4) 'śajam svāhā || agnaye yasa idam || prajāpate na 'nam svā-  
hā || prajā 'idam tato viṣṇusmarāṇam || pavitra-nāṣe miṇḍādi-gaṇo prāya-  
ścittam ity uktam prāyaścitta-pradīpe || ājyā-'valokanā-'namtaram etat  
prāyaścittam tat-prāk miṇḍā-gaṇa iti kecit || sa cā 'gre vakṣyate || sarvadā  
samuccayo vā || idhmā-barhiṣoḥ prayājā-'nuyājānām ca *nyūnā-'tīreke* . . .

<sup>647</sup> AD 'rddharātrāt <sup>648</sup> cf. Brahm. Prāy. 31b: yasya puroḍāṣau  
duḥśṛtāv iti brāhmaṇoktam prāyaścittam pradhāneṣv eva tad bhavati |  
gemeint ist M. S. 1. 4. 13. <sup>649</sup> cf. Āp. 9. 15. 18; Āśv. 3. 14. 1.

<sup>650</sup> A vikṣāmapato B vikṣābheyato cf. M. S. 1. 4. 13. <sup>651</sup> A kṣāma  
BCD kṣāmaṁ <sup>652</sup> cf. oben 2. 1; vgl. Āśv. 3. 14. 2 und Brahm. Prāy. 32a:  
atha yasya puroḍāṣau kṣāyata iti śrutidarśanāt piṇḍapitryajñādiṣu punaḥ-  
samskāra eva kartavya ity uktam | Agn. Prāy. 16a: haviṣi duḥśṛte catuḥ-  
śarāvam odanam brāhmaṇān bhojayet | yadā havir apakvaṁ bhavati tadā  
tenai 'va haviṣā tat karma samāpya catuḥśarāva-parimitam vrihibhir  
odanam paktvā tatur brāhmaṇān bhojayet | dakṣiṇāgniṁ vihrtya ta-  
sminn odanam paktve 'ty āpastambah | <sup>653</sup> Agn. Prāy. 17b: kṣāme  
śiṣṭene 'ṣṭvā punar yajeta | ekadeśa-dagdhe prāyaścittam na bhavati |  
[yadā] 'vadana-paryāptam nā 'sti cet tadā tenaiva mātṛā-'pacāreṇaiva

ḍāṣe sarvaḥṣāme nirvapaṇaprabhṛtyām udāhṛtya <sup>654</sup> | ka-  
pāle <sup>655</sup> naṣṭa <sup>656</sup> ekahāyanam dadyād <sup>657</sup> | dhātā dadhātu pituḥ

yāgaḥ karttavyaḥ | tantram samāpya punar-viharaṇā-”di tasyaiva yāgaḥ karttavyaḥ | avadāna-dvaya-paryāptam akṣāma-dravyam asti cen naiva prāyaścittam | idam ekadeśam adagdhasya lakṣaṇam | aśeṣe punar-āvṛttiḥ | aśeṣa-dagdhe punar-āvṛttiḥ kāryā | sarva-dagdha ity abhiprāyaḥ | punaryāga-punarāvṛtyor ayam viśeṣaḥ | varttamāna-karma(m) samāpya punar ādita evā ”rabhya ’mтатаḥ kriyā punar-yāgaḥ | punar-āvṛttiḥ tu varttamāna-prayoge naṣṭasya haviṣaḥ punar-utpādanam iti punar-utpāditena haviṣā sa eva prayogaḥ samāpayitavyaḥ | ayam anayor viśeṣaḥ | . . . . . ḥṣāme śiṣṭene ’ṣṭ[ve] ’ty asmin prayoge yā dakṣiṇā sā dveṣṭre dātavyā |

<sup>654</sup> A nudāhatya B mudāhyatya C ’hṛtya <sup>655</sup> Diese und die dazwischenliegenden Worte fehlen bei D. <sup>656</sup> B neṣṭe ACD naṣṭe; cf. Ait. Brāhm. 7. 9: yadi kapālam naṣyet . . . aśvibhyām dvikapālam puroḍāsam nivapet | <sup>657</sup> Āśv. 3. 13. 9; cf. Āśv. Prāy. 8a: puroḍāsa-śraṇaṇam ārabhya kapālo-’dvāsana-paryantaṁ kapāle naṣṭa idam (nämlich: agnaye vaiśvānarāya pūrṇāhutīḥ) eva prāyaścittam || udvasanād ūrdhvaṁ na doṣaḥ || pātrā-”sādanā-”diśraṇaṇād arvāk kapāla-bhedane gāyatrīyā śatākṣarāyā sam-dadhāmi ’ti (Āśv. 3. 14. 10) samdhāyā ’bhinnō gharṁ . . . . . anusamtarantu (ibid.) . . . . . prati dadhmo yad atra svāhā yajñō ’pyetu devān (ibid.) iti mamtrābhyām apsu nikṣipet || evaṁ svā-”dibhir ghrātāny api kapālāni pūrva-mamtrābhyām apsu nikṣipet | anyāni mṛṇmayāni pātrāni bhinnāni āsuci-sambandhini vā bhūmir bhūmim agān . . . . . bhidyatām (Ā. Ś. 3. 14. 12) iti mamtrenā ’psu nikṣipet || baudhāyanā-”cārya-vāde kapālā-nudvāsane adhvaryur āśrāvayati cet tadā ’gnaye vaiśvānarāya pūrṇāhutīḥ || Āśv. Prāy. 14b: puroḍāsa-śraṇaṇād ūrdhvaṁ api kapālo-’dvāsana-pary-antaṁ kapāle naṣṭe iṣṭy-aśaktau srucam dvādaśa-grhītena caturgrhītena vā pūrayitvā juhuyāt || agnaye vaiśvānarāya svāhe ’ti || agnaye [vaiś]vānarāye ’dam’ || pātrā-”sādanā-”di yāvac-chraṇaṇam kapāla-bhedane gāyatrīyā tvā śatākṣarāyā samdadhāmi samdhāyā ’bhinnō gharṁ . . . . . anusamtarantu (Āśv. 3. 14. 10) || trayastriṁśad devān (ibid.) iti mamtrābhyām apsu prakṣipet || evaṁ śvādibhir āghrātāni kapālāni pūrvamamtrābhyām apsu prakṣipet || tataḥ kapāla-’ntaram prokṣaṇādi kṛtvā yojayet || sarvaprayaścittam viṣṇu-smaraṇam ca kuryāt || yathokta-samkhyā-’dhiko-’padhāne nyūno-’padhāne vā kapālānām parasparam samyaṅ-melanā-’bhāve vā ’ṅgula-dvayo-’rdhva-pramāṇābhāve vā ’jyabhāgā-’namtaram adhvaryur vyāhṛtibhiḥ sruvāhutiḥ juhuyāt || kapālo-’padhānakāle nihitā-’ṅgāre puroḍāso-’padhānāt pūrvam anugate manasvatim āhavanīye hutvā punaḥ kapāleṣv aṅgāraṁ nida-dhyāt || anyāni mṛṇmayāni pātrāny akṛta-prayojanāni bhinnāni āsuci-sam-bandhini vā bhūmir bhūmim agān . . . bhidyatām iti mamtrenā ’psu kṣi-pet || sarva-prāyaścittam kṛtvā pūrvavat pātrā-’ntaram yojayet || yasmin-kasmimś-cid dārumaye pātre tat-sthāne ’nyan nidhāya bhūr āyur me dhārayata prāṇam me dhārayata prajāṁ me dhārayata paśūn me dhā-rayata āyuh prāṇaḥ prajāḥ paśavaḥ parāśidhyerann (TS. 3.1.8.1) ity abhi-mamtrya mīmādi-gaṇena dvādaśa-grhītena srucam pūrayitvā jātavedasi sunavāma-soma mano jyotir (Āśv. 2. 5. 14) [iti] dvābhyām tīrṣbhīr mahā-vyāhṛtibhir juhuyād eṣa durgādi-gaṇaḥ || durgādi-gaṇena hutvā bhūmir

pitānaṣṭo <sup>658</sup> gharma viśvāyur yato jātas tato 'py avām <sup>659</sup> svāhe  
'ti juhuyāt <sup>655</sup> | kapāle bhinne gāyatrīā tvā śatākṣarayā sam-  
dadhāmī 'ti <sup>660</sup> samdhāya dhātā dadhātvy ity eva juhuyād |  
āgneya[m] ekakapālaṃ nirvaped āśvinam dvikapālaṃ vaiṣṇa-  
vam trikapālaṃ saumyam catuḥkapālaṃ <sup>661</sup> | naṣṭe bhinne ca  
bhārgavo hotā <sup>662</sup> kītā-'vapannaṃ <sup>662</sup> sānnāyama madhya-  
mena parṇena mahī dyaur <sup>663</sup> ity antaḥparidhideṣe ni-  
nāyen <sup>664</sup> | mahī dyauḥ prthivī ca na imam yajñam mimi-

bhūmim ity āhavanīye praharet || pātra-madhye jalādaṃ varttamāna idaṃ  
prāyaścittam || kevala-pātrabhede āhavanīye prāśya miṃdādir eva na  
bhūr āyur ma ity uktaṃ prāyaścittam caṃdrikāyām || cf. Agn. Prāy. 14 b:  
kapāle naṣṭe 'nudvāsīte 'bhyāśrāvīte vā | udvāsanāt pūrvam kapālasya  
'śuci-samsarga - nimittam | yeṣāṃ śrapaṇā-'namtaram udvāsanam teṣāṃ  
anudvāsīte kapāle saty āśrāvaṇādi kṛtam ced ubhaye | nimittayor anya-  
tara-nimitte sati vaiśvānareṣṭiḥ kār्या |

<sup>658</sup> Mān. S. 3. 1. 25.

<sup>659</sup> l. agām = agān

<sup>660</sup> Āp. Ś.

9. 13. 8. Āśv. 3. 14. 10. M. S. 1. 4. 13. A wiederholt kṣāme yato syā kṣā-  
mam syāt tato yajeta dveṣyāyatam dadyād dakṣiṇam ca puroḍāṣe; cf.  
Brahm. Prāy. 32 b: yadi kapālaṃ bhidyeta gāyatrīā tvā śatākṣarayā sam-  
dadhāmīti samdhāyo 'padadhyāt <sup>661</sup> cf. K. Ś. 25. 5. 1. — Brahm. Prāy.

33 a sehen noch folgende Möglichkeit vor: dvayo[h kapālayor] bhinnayo[r]  
bahūnām cai 'vam eva prthak samdhāyo 'padhānam ekaikasya tathā  
prakṣepaḥ kecid icha(m) ichamti yato jātam tad apy aryo (?) tayato jāte  
tad apy agātām (?) yato jātāni tad apy agur iti ye tu madhyama-puru-  
ṣeṇa pracaramti tad apy agā svāhe 'ti ... 33 b: atha yasya kapālaṃ  
naśyati 'ti (vgl. M. S. 1. 4. 13) prakṣālya (?) yadā tat (?) haviḥ samtiṣṭhe[t]  
tathā-'gnaye vaiśvānarāya dvādaśakapālaṃ nirvaped iti ... 34 a: naṣṭādhi-  
gataṃ kapālaṃ apsu praharet iti varttate viśvāyur jato (?) tātam tad  
apy agā svāhe 'ti ... namas te rudra ity anumamtraṇam. — vgl. Agn. Prāy.  
17 a: kapālaṃ bhinnam anapavṛtta-karma gāyatrīā ... samdadhāmī 'ti  
samdhāyā 'po 'bhyavahareyuh | puroḍāṣa-śrapaṇāt prak kapāla-bhede gāya-  
tryā tvā ... 'mī 'ty anena mamtreṇa samdhānaka-dravyaiḥ samdhānam  
kṛtvā 'bhinno gharma jīradānūr yata ārttas (nach Āśv. 3. 14. 10) tad  
agan ... yajño 'pyetu devān (Āśv. S. 3. 14. 10, cf. Āp. 9. 13. 9) iti  
dvābhyām apo 'bhyavahareyuh | evam apalidhā 'bhikṣipteṣu | śvādibhir  
abhiḥkṣiptāni tad-aśanā-'dibhir abhyasyā 'śuci-sambamdhāni kapālāny abhi-  
nnāny apy evam kuryāt | abhinno gharma ity ādi pūrvavat | tato vaiśvānare-  
'ṣṭiḥ | ata evā 'nyāni mṛṇmayāni | kapālebhyo 'nyāni mṛṇmayāni bhinnāny  
abhinnāni ca | bhūmir bhūmim agān mātā ... bhidyatām ity apa evā  
'bhyavaharet <sup>662</sup> A hotyatakīṭabhiḥ na D hotākidyadyannam; cf. Āp. Ś.

9. 2. 5; vgl. oben Anm. 119. <sup>663</sup> RV. 1. 22. 13. <sup>664</sup> A niyen B ni-  
nayeta C ninayet; Āśv. 3. 10. 23 f. Āp. Ś. 9. 2. 4; — cf. Agn. Prāy. 5 b: yadi  
haviḥ[ḥ]ṣu muhyeyuh pātryā samayā vibhajyā "nupūrveṇa pracaret ity  
evam devayāniḥ (l.: 'yoniḥ) | bhinna-siktāni ca | ... prajāpate na tvad  
etāny anya (RV. 10. 121. 10) iti valmikavapāyām (vā) sānnāyama duṣṭam  
madhyamena palāśa-parṇena juhuyāt | ... anena svābhākārāntena mam-

ksatām | piprtām no bharīmabhiḥ<sup>665</sup> svāhe 'ti | prāk prayāje-  
bhyo<sup>666</sup> 'ṅgāraṃ barhiṣy adhiṣkanden<sup>667</sup> namas te astv āya-

trena valmīkadvāre prasimcet | apsu vā tūṣṇīm | viṣyaṃdamā(da)naṃ  
mahī dyauḥ .... ity antaḥparidhidesē nirvapeyuḥ |

<sup>665</sup> cf. Āśv. Prāy. 16a: sānnāyayaṃ pāka-samaye kumbhīm atitya bahiḥ  
patati cet tadā tat pātrām[ta]re ādāya paridhi-deśe mahī dyauḥ prthivi ca  
na ity anena ninayet || sarvaprāyaścittam kṛtvā 'vaśiṣṭena yajet || sarva-nāse  
punar-dohā-'di || āmīkṣa-yāge 'py etat samānam || tasyāḥ payo-vikāratvāt ||  
<sup>666</sup> D prayājebhyām <sup>667</sup> cf. Komm. zu Āp. 9. 1. 17: .... purā prayājebhyo  
bahiṣparidhy aṅgāraḥ skandet ... vgl. Brahm. Prāy. 34a: yadi prāk prayā-  
jebhyo bahiḥparidhy aṅgāra skandet tam abhimaṃtrayeta adhvaryu[m]  
mā "himsir ity evam adibhiḥ purastād daksinataḥ paścād uttarata iti  
maṃtraviśeṣair uktam abhimaṃtraṇam | ..... yasyaṃ diśi skanno bhavati  
tatra yo 'vahito maṃtraḥ tenaivā 'bhimaṃtraṇam bhavati | anyeṣāṃ ādi-  
tāyā purastāt paridadhāti aparimānatvād ādityasya purastāt skanne  
prāyaścittam na bhavati ..... 34b: yadi bahavo 'ṅgārā bahiṣparidhi  
skannā bhavanti tadā 'bhimaṃtraṇādi-prakṣepāntam karma prthak kartta-  
vyam abhihomās tu ṣaḍ ete ce 'ti abhijuhotīti brahmaprāyaścittāni  
sruveṇa juhōti 'ti; vgl. auch oben 2. 6 und Āśv. Prāy. 16a: prāk prayā-  
jebhyaḥ paridhi-deśād bahir yady aṅgāraḥ patati purastāt tadā brahmā  
tam aṅgāraṃ sruva-daṃḍena nidadhyāt || mā tapo mā yajñas tapan mā ya-  
jñāpatis tapan || namas te astv āyate namo rudrāya te namo yatra niṣi-  
dasi adhvaryuṃ mā himsīr yajamānaṃ mā himsīr iti || yadi daksinataḥ  
patet sa eva sruvadaṃḍena nidadhyāt || mā tapo 'si brahmānaṃ mā him-  
sīr yajamānaṃ mā himsīr iti || yadi paścāt patet tadā .... hotāraṃ mā  
himsīr patnīm mā himsīr yajamānaṃ mā himsīr iti || yady uttarataḥ patet  
tadā .... āgnidhram mā .... yajamānaṃ mā ... iti || athainam anupra-  
haret || ahaṃ yajñam dadhe nirṣter upasthāt ... māmādanta iha no  
devā .... yacchate 'ti || prahṛtam aṅgāraṃ abhijuhuyāt || sahasra-śrṅgo  
vṛṣabho jātavedā... pratīkaḥ || mā no himsīd dhimsito na tvā jahāmi gopo-  
ṣaṃ ca no vīrapoṣaṃ ca no yaccha svāhe 'ti || tataḥ sarva-prāyaścittam  
viṣṇusmarāṇam ca || cf. Agn. Prāy. 18a folg.: prāk prayājebhyo 'ṅgāraṃ  
bahiṣparidhi nirvṛttam sruvadaṃḍanā (l.: 'daṃḍenā) 'bhinidadhyāt | yadi  
prayājebhyaḥ prāg bahiṣparidhy aṅgāraṃ gachet tadā sruva(m)-daṃḍena  
pīdayet | paridhi-graṇaṇam deśo-'palakṣaṇā-rthaṃ | na paridhi-praharaṇo-  
'ttaram eve 'ti niyamah | mā tapo mā yajñas tapan mā yajñāpatis tapas |  
namas te astv āyate namo rudra parāyate namo yatra niṣidasi | iti prati-  
diśam japitvā tato (yadi) purastāt ced adhvaryu[m] mā himsi[r] yaja  
[l.: 'jñam] mā himsīr yaja[mānaṃ] mā himsīr iti | yadi paścād dhotāraṃ  
mā himsi[r] patnīm mā himsīr yaja[mānaṃ] mā himsīr iti | yady uttarata  
āgnidhram mā himsīr yaja[mānaṃ] mā himsīr iti | pratidīśam pūrva-  
maṃtra-śeṣaḥ | athai 'nam anuprah[ar]ed ahaṃ yajñam dadhe .....  
śarma yachate 'ti tam abhijuhuyāt sahasraśrṅgo vṛṣabho jātavedaḥ stoma-  
prṣṭho gṛtāvān supratīkaḥ | mā no himsīd dhimsito na tvā jahāmi gopo-  
ṣaṃ ca no vīrapoṣaṃ ca yacha (Āśv. Ś. 1. 12. 37) svāhe 'ti | Dieses Zitat  
ist ein besonders deutlicher Beleg dafür, daß die Agn. Prāy. die Mantra

te<sup>668</sup> namo astu parāyate | namo yatra niśidasī<sup>669</sup> 'ty abhima-  
ntryā "ham yajñam dadhe nirṛter upasthāt<sup>670</sup> tam deveṣu pari-  
dadāmi vidvān | suprajās tvam śatam hi māmadata iha no  
devā mahi śarma yachate 'ty ādāya sahasraśṛṅga<sup>671</sup> ity  
anuprahṛtya | mā no mahāntam<sup>672</sup> | tvam no agne<sup>673</sup> | somā-  
nam svaranam kṛṇuhi<sup>674</sup> brahmaṇaspate kakṣivāntam ya auśi-  
jah | sa tvam no 'gne<sup>675</sup> | vṛṣabham carṣaṇinām viśvarūpam  
adābhyam bṛhaspatim vareṇyam<sup>676</sup> | ud uttamam mumugdhi  
no vi pāśam madhyamam cṛta avādhamāni bādhatta<sup>677</sup> | ud  
uttamam varuṇe 'ty<sup>678</sup> etābhir juhuyāt || 1 || sarvāṇi<sup>679</sup> ced  
āhutivelāyām<sup>680</sup> patny<sup>681</sup> anā lambhukā<sup>682</sup> syāt tām apa-  
rudhya<sup>683</sup> yajeta<sup>684</sup> | samāpyā 'mo 'ham asmi sā tvam<sup>685</sup>

in der speziellen Fassung des Aśv. S. bringen; statt: „na“ liest unser Ms. hier und Blatt 16a: „ne“, also doch wohl: ne 't.

<sup>668</sup> A. V. 11. 2. 15.

<sup>669</sup> Āp. 9. 2. 9.

<sup>670</sup> Āp. 9. 2. 10.

<sup>671</sup> Gemeint ist wohl: A. V. 4. 5. 1.

<sup>672</sup> A. V. 11. 2. 29.

<sup>673</sup> RV. 4. 1. 4.

Brahm. Prāy. 34b: sahaṃ yajña ity anena mamtreṇā "dṛte sahasraśṛṅga  
ity anupraharaṭi<sup>674</sup> RV. 1. 18. 1.

<sup>675</sup> RV. 4. 1. 5.

<sup>676</sup> RV. 3. 62. 6.

<sup>677</sup> RV. 1. 25. 21.

<sup>678</sup> A. V. 7. 83. 3.

<sup>679</sup> Korrupt! etwa: savane zu

lesen? <sup>680</sup> BC ahutavelāyām; Āp. 9. 2. 1 ff. T. Br. 3. 7. 1. 9. Die  
fast wörtliche Übereinstimmung beider Stellen ist textgeschichtlich  
bemerkenswert.

<sup>681</sup> A palp

<sup>682</sup> A anā lambhukī; Komm. zu Āp.

9. 2. 1: ārtava-vaśid sparśanā-'narhā <sup>683</sup> AC aparudhye B arupadhye

<sup>684</sup> K. Ś. 25. 11. 13 folg. bestimmen, daß die menstruierende Frau die zur  
Weihe notwendigen Geräte niederlegen und auf Sand sitzen resp. stehen,  
nach Ablauf von drei Tagen mit Wasser, dem Kuhurin beigefügt wor-  
den ist, sich reinigen und erst alsdann zu bestimmten Diensten zugelassen  
werden soll; vgl. Āśv. Prāy. 18b: sūtikām putratvatīm viṃśati-rātreṇa  
karmāṇi kārayet || māseṇa strijanīm || tataḥ prāg yajamāna eva rajasvalā-  
yām api ca karmāṇi kuryāt || sūtake (!) yajamānaḥ karmakāle snātvā kar-  
māṇi kuryāt ||; (vgl. auch oben Anm. 257). — Āśv. Prāy. 12a: anvādhāna-  
dine patnī ṛtuma[ti] cet tām viḥaye 'ṣṭiḥ || yo kramam [am]tarvedyām (?)  
udag-agram vidhāya patnī-mamtrān yajamāno jayet || etad [d]vitiya-prayo-  
ge || vikatiṣu (l.: vikṛtiṣu) dvitīyo 'pakramo na bhavati || upakramo-'ttara-  
kām ṛtumati cet sarvatra tām viḥaye 'ṣṭiḥ || prathama-prayoge 'nvāram-  
bhaṇiyāyām vrato-'panayanād ūrdhvam ced ṛtumati tām viḥayā 'nvāram-  
bhaṇiyām samāpya yasyā 'nvārambhaṇiyā tat-karma samāpayet || yathā  
"huḥ || iṣṭy-anvārambhaṇiyāyām pāsuke vaikṛtiṣṭiṣu || vratād ūrdhvam ṛtum  
dṛṣtvā kuryāt kāryam na lopayet || proṣite yajamāne vrātye 'hani ṛtumati  
cet tadā paṃcame hi yāgah || proṣite 'pi saṃkalpo-'ttarakālam cet tām  
aparudhya kuryāt || cāturmāsyeṣu vaiśvadeva-parvaṇo yāge kṛte varuṇa-  
praghāsā-'diṣv anvārabdheṣv api malinā-'mbarāyām sve sve kāle 'pa-  
rudhyai 'va yāga ity uktam śaradvayām || ādhāne dakṣiṇa-pratigrahāt  
pūrvam ced ṛtumati tadā 'gnayo laukikā bhavaṃti || sarvam utsṛjyam  
haviṛ apsu kṣiptvā punaḥ samayā-'mtare 'gnyādhānam kuryāt || dakṣiṇa-

iti tasyā dakṣiṇam hastam anvālabhyo 'pāhvayitā<sup>686</sup> | "hutiś ced bahiṣparidhi<sup>687</sup> skanded āgnidhram<sup>688</sup> brūyuh<sup>689</sup> sam-  
krahīṣyā<sup>690</sup> tvā juhudhi 'ti<sup>691</sup> | tasmai pūrṇapātram da-  
dyāt<sup>692</sup> | puroḍāśaś ced adhiśrita udvijed utpated<sup>693</sup> vā<sup>694</sup>  
tam udvāsyā barhiṣy āsādayet kim utpatasi kim utproṣṭhāh<sup>695</sup>  
śāntaḥ śānter ihā "gahi | aghoro yajñiyo bhūtvā "sida sadanam

pratigrahā-'namtaram ced ṛtumatī tām aparudhya samāpayet || śudhy-  
anamtaram agnihotrā-"rambhah ||<sup>686</sup> A "pākuvitā" D "pā[gr]hñi(yi)tā"<sup>685</sup> AV. 14. 2. 71 cf. Āp. 9. 2. 3.  
<sup>686</sup> A "pākuvitā" D "pā[gr]hñi(yi)tā"<sup>687</sup> ABC bahiṣparidhi (A  
läßt dhi aus)<sup>688</sup> D "dhre<sup>689</sup> A brūya<sup>690</sup> C unklar;  
wohl: sakrayiṣyān; denkbar wäre samgrahiṣyān; vgl. Āp. 9. 16. 1 und die  
Bestimmung in Āśv. 3. 13. 16.<sup>691</sup> Brahm. Prāy. 36b: yadi bahiḥ-  
paridhy āhutiḥ skamed agnidham brūyāt (!) etām samkaṣya juhudhiti...;  
der folgende Komm. liest samkaṣya... kaṣyati gatyarthah; zweifellos besser  
samkaṣya; wörtlich identisch mit MS. 1. 4. 13; cf. Mān. Ś. 3. 1. 3. 1 vgl.  
Āśv. Prāy. 9b: āhuter bahiṣparidhi-skandane pūrvavad abhimṛśyā "gnidhras  
tām āhutiṃ juhuyād || yajamānas tasmai dhānyādi-pūrṇapātram tadānim  
eva dadyāt | Agn. Prāy. 16a: āhutiś ced bahiṣparidhy āgnidhra etām  
juhuyād dhutavate pūrṇapātram dadyāt | yadi hūyamānā "hutir bahiṣ-  
paridhi skamedet tadā skannā-"bhimarśane kṛte āgnidhras tām ādāya tū-  
ṣṇīm eva juhuyāt | homam kṛtavate āgnidhrāya tadānim eva yena yena  
kena cid dhānyādinā rasādinā vā pūrṇa-pātram dadyād iti | Der Sühne  
bedarf es, wenn die geopferte Speise auf die Streu herabfällt (Āśv. Prāy.  
18a): āhutir hūyamānā yadi barhiṣy adhipatet tadā "gnidhraḥ devān  
janam agan yajñah caskamde 'ti (Āp. 9. 10. 16) tām anumamtrya tūṣṇīm  
eva juhuyāt || yajamānas tasmai dhānyādi-pūrṇapātram dadyāt || sarva-  
prāyaścittam viṣṇusmaranam ca kuryāt — oder wenn sie nicht ins Feuer  
fällt (ibid.): hute haviṣi anagnau patite tvam no agne sa tvam no agne  
(RV. 4. 1. 4 folg.) ity etābhyām adhvaryuḥ sruvāhuti hutvā punar ava-  
dāya yajeta ||<sup>692</sup> Āśv. 3. 13. 17.<sup>693</sup> AB utyuted<sup>694</sup> Āśv.  
Prāy. 18a sieht auch folgende, für die ausgebildete Kasuistik der Sühne-  
zeremonien interessante Möglichkeit vor: ekakapālāḥ puroḍāśaḥ sarva-  
hutaḥ tat-paryāvarttane prāyaścittam || yady ekakapālāḥ puroḍāśaḥ sarva-  
hutaḥ par[y]āva[rta]te ta[t] tam adhvaryu[h] svasthāne pratiṣṭhāpayet |  
prajāpater varttanīm anuvarttasva . . . . . nayantu (Āp. 9. 14. 1) yajamāno  
"numamtrayate || pratikṣatre . . . . . namaḥ (Āp. 9. 14. 2) adhvaryuḥ sruvāhuti  
juhuyāt || askām dyaur . . . . . prajānayatu (Āp. 9. 6. 7) svāhā || yajñāye  
'dam || askān ajani prājani . . . . . prajāniṣimahi (Āp. 9. 6. 7) svāhā || yajñāye  
'dam ||; cf. Agn. Prāy. 17b: yadi puroḍāśaḥ sphuṭed vo 'tpated vā | yadi  
puroḍāśo bhidyāt | uduched (i.: udvijed?) vā tadā kim utpatasi . . . . .  
sadanam svam iti barhiṣi nidhāya tato mā himṣir . . . . . asminn āsida  
barhiṣi ity abhimamtrayet |<sup>695</sup> cf. Āp. 9. 16. 11; Āśv. 3. 14. 13; Āśv.  
Prāy. 16b: puroḍāśasya bhedane patane vā kim utpatasi kim utproṣṭhāh  
śāntaḥ śānter ihāgahi . . . . . sadanam svam iti || barhiṣi nidhāyā 'bhima-  
mtrayate || tam [m]ā himṣir devaprerita . . . barhiṣi 'ti || abhimamtrya sarva-  
prāyaścittam juhuyāt ||

svam āsīda sadanam svam || mā himsīr deva preṣita ājyena  
tejasā "jyasva mā naḥ kimcana ririṣo | yoga-kṣemasya śāntyā  
asmin āsīda barhir iti | taptam cet karma (guṇo) tv<sup>696</sup> an-  
tariyāt<sup>696</sup> sarvaprāyaścittam hutvā mo 'dvijen<sup>697</sup> | (nā 'ngā  
"hutim<sup>698</sup> antarhitām dadyān | na ta-pa-varga-nimittā-bhāvāt  
pradhānalope 'ntarāye<sup>699</sup> vā nirvaped vyāpadyeta | śeṣ(ād a-  
vadyeṣ)āś ced vyāpadyetā "jyena sviṣṭakṛd-ide samāpnuyāt |  
samāpte ced duṣṭo<sup>700</sup> na kṛtām antarām vā vidyāt punariṣṭir  
abhyāvarteta | yajño yajñasya prāyaścittir bhavati 'ti || 2  
agniyādheye samitsv āhitāsu nā 'gnim grhād uddhareyur nā 'nyata  
āhareyur | na prayāyān nā 'nugached | yadi prayāyād anu-  
gached vā samvatsaram samvatsarābhiprāyo vā yadi tvared  
brahmaudanam paktvā punaḥ samidham abhyādadhyaḍ | agni-  
hotram ced anabhyuddhṛtam śaraśarāsyād<sup>701</sup> amum samū-  
he<sup>702</sup> 'ti brūyād | viṣyannam<sup>703</sup> agne<sup>704</sup> tvam<sup>705</sup> na iti<sup>706</sup> ju-  
huyān | madhyamena parṇena mahī dyaur<sup>707</sup> iti<sup>708</sup> tan<sup>708</sup>  
(madhyame palāśāvānaparṇena mahī dyaur iti<sup>709</sup> tan ma-  
madhyame palāśāvānaparṇena<sup>710</sup> mahī dyaur<sup>709</sup> ity<sup>708</sup>) antaḥ-  
paridhīdeśe ninayed<sup>711</sup> | [d]juhyamānā<sup>712</sup> ced avabhi[n]dyād anya-

<sup>696</sup> A tvāmtariyā B 'nvāyāt; D 'nvāmtariyāt <sup>697</sup> A madvijetā  
BC mādviženā <sup>698</sup> ABC 'hutim <sup>699</sup> D mṭaye <sup>700</sup> AD.  
duṣṭe <sup>701</sup> ABCD śaraśarā (BC 'rāt) syād; s. auch Āp  
9. 6. 10; cf. Āsv. 3. 11. 19; śaraśarāyat; Komm. in Brahm. Prāy. 43 a  
faßt dies Wort onomatopoetisch auf: yady adhiśritam . . . śaraśire  
'ty eva[n] śabdām kuryāt; so auch Āsv. Prāy. 4 a: agnihotradravyam  
adhiśritam śaraśarā-śabdām karoti . . . vgl. Agn. Prāy. 8 b: agnihotram  
śaraśarāyat samoṣāmum iti dveṣṭāram udāharet | adhiśrtam agnihotra-  
dravyam yadi śabdāyet tadā 'bhimaṃtrayeta | <sup>702</sup> Āp. 9. 6. 10.  
<sup>703</sup> A viṣpannam B viṣamtam C viṣyamtam <sup>704</sup> A agnis <sup>705</sup> A  
tam C tvan <sup>706</sup> Zitirt ist: RV. 5. 24. 1. <sup>707</sup> RV. 1. 22. 13;  
vgl. Āsv. Prāy. 4 a: atho "dvāsitam tāpavaśena viṣyandamānam agni-  
hotra-dravyam tadā mahī dyauḥ prthivī ca na iti maṃtreṇa āhavanīyasya  
bhasmānte ninayet | sthāligatena homaḥ | tad-abhāve dravyāmtareṇa  
homaḥ | atha bibhatse dravye madhyama-palāśa-parṇena valmika-vapā-  
yām prajāpate na tvad etāny anya ity rā prakṣipyā dravyāmtareṇa  
homaḥ || athavā tūṣṇim prakṣipyā dravyāmtareṇa homaḥ | <sup>708</sup> D  
ityamtam <sup>709</sup> Diese und die inzwischenliegenden Worte fehlen  
bei B. <sup>710</sup> D palāśaparṇena <sup>711</sup> Āp. 9. 2. 5; cf. oben Anm. 93  
und Agn. Prāy. 8 b: viṣyandamānam mahī dyauḥ prthivī ca na iti āha-  
vanīyasya bhasmānte ninayet | viṣyandamānam tu pūrvavat | adhiśritā-va-  
sthāyām pay[o]-yavāgv-ādy-agnihotra-dravya-viṣyandamānena yadā 'gnim  
prāpyate tadā sthāli-gata-dravyo-'pary udakam upasiṃcet | athai 'nad  
dakṣiṇena pāpinā 'bhimr̥śya japati | divam ṛtūyam devān yajño agāt . . . .  
pūrvahūtau (Ait. Brāhm. 7. 5. 3) | ity etābhyām tata[h] sthāligatam apsu

syām sthālyām<sup>713</sup> dohayitvā<sup>714</sup> 'dhiśrayed<sup>714</sup> | adhiśriyamānam<sup>715</sup>  
 ce[t] skanded adhiśritam unniyamānam<sup>716</sup> unnitam punar eva  
 sannam<sup>717</sup> ahutam<sup>717</sup> skandet<sup>718</sup> punar āniyā<sup>719</sup> 'nyām<sup>719</sup> do-  
 hayitvā<sup>719</sup> 'dhiśrityo 'nniṃ juhuyāt<sup>720</sup> | prācīnam ced dhriyamā-  
 nam skandet prajapater viśvabhṛtaḥ skannāhutam asi svāhe  
 'ti<sup>721</sup> | dohanaprabhṛtyā homa<sup>722</sup> skandet<sup>723</sup> samudraṃ tvā

prakṣipet | udvāsīte viśyamdane viśyamdanena yadā bhūmim prāpyate  
 tadā mahī dyauh . . . . bharīmabhir (RV. 1. 22. 13) ity āhavanīyasya  
 bhasma-madhye prakṣipet tataḥ punar-utpattir ubhayatra | <sup>712</sup> ABC  
 uhyamānā; cf. Āp. 9. 5. 7.

<sup>713</sup> cf. AP 37. 3. 1 . . . . ājyasthālī cyavate pracalati vā . . . . ibid. 37. 20. 1  
 atha cet (udapātram) prabhajyeta . . . . <sup>714</sup> Brahm. Prāy. 41 b: yadi duhya-  
 mānā 'vabhindyād anyām āryakṛtīm prakṣālyā punar dohayet. Daß ārya-  
 kṛtīm statt āryattatīm des Textes zu lesen ist, beweist der unmittelbar  
 folgende Komm.: yadi duhyamānā 'vabhimdyād iti brāhmaṇadarśanād  
 anyām āryakṛtīm . . . Agn. Prāy. 6 b: agnihotram adhiśritam sraṇad abhi-  
 maṃtrayeta | adhiśritam agnihotra-dravyam sthālī-mūlena yadi sraṇati tadā  
 sraṇam abhimamṭrayeta | garbham sraṇam tam agadam akarmā 'gnir  
 (akarma nach Āśv. S. 3. 10. 31) . . . . parastād (Āp. S. 9. 4. 1) iti bhinnam  
 siktaṃ vā 'bhimaṃtrayeta (soweit wörtlich gleich Āśv. Prāy. 3 a folg.) |  
 sthālī-bhedena vikṣiptam agnihotra-dravyam duṣṭam bhavati | skandana  
 ca vikṣiptam ubhayam yāvat skannam tāvan-mātram duṣṭa[m] bhavati na  
 pātragataṃ (cf. oben Anm. 724) | samudraṃ vā prāhiṇomi svām yonim  
 api gachata | ariṣṭā asmākaṃ vīrā mayi gāvāḥ samtu gopatāv (Āśv.  
 3. 11. 6; cf. unten in 4. 4) iti maṃtreṇa duṣṭasyā 'bhimaṃtraṇā-'bhi-  
 mārsane maṃtreṇa kuryāt | tata āpo (!) [']bhyavahareyuh | skanne payasy  
 etad abhimamṭraṇam na bhavati agre vakṣyamānatvāt | <sup>715</sup> A adhi-  
 śrayamānam

<sup>716</sup> Bei A dittographiert. <sup>717</sup> A sānnamahutam  
 B sannamāhutam C samnamamahutam <sup>718</sup> Brahm. Prāy. 42 a  
 werden folgende Möglichkeiten aufgezählt: yady adhiśritam skanded  
 yad udvāsyamānam yad[y ud]vāsitaṃ yadi vo 'nniyamānam (?) yady  
 unnita[m] yadi puraḥ purāhṛtaṃ (?) [cf. Komm. zu Āp. 9. 6. 2] homāya  
 punar avāniyād . . . . vāruṇim nigadya vāruṇyā<sup>719</sup> 'jyam juhuyāt (!) imaṃ  
 me varuṇa (RV. 1. 25. 19) ity ādyā . . . . ca nigadya tat tvā yāmī (RV.  
 1. 24. 11) 'ty uttarayā juhuyāt tatra karma pradarśyate; — in den Worten  
 unseres Textes: punar eva . . . ahutam skandet kann eine Korruption von  
 yadi puraḥ parāhṛtaṃ skandet (s. o.) gesehen werden. <sup>719</sup> ABC anyān

<sup>720</sup> Āp. 9. 5. 8 f. <sup>721</sup> Vergl. dazu: prajāpater viśvabhṛti tanvaṃ hutam  
 asi svāhā Āp. 9. 6. 3; Āśv. 3. 11. 11. <sup>722</sup> BCD homā; l.: ā homāt;

<sup>723</sup> cf. Āśv. Prāy. 3 b: atha dohanādi-prāci[na]-haraṇāt prāg yadi skanne  
 samudraṃ va iti maṃtreṇa yad adya dugdham pṛthivim asṛpta . . . . tan  
 mayi 'ti [Āśv. 3. 11. 7] cābhimamṭryo 'pāmsu jayet | tad apsu prakṣipyā  
 pātragata-śeṣeṇa homaḥ | homā-'samarthe śeṣe 'nyām dugdhvā homaḥ |  
 Der Anfang dieses Passus ermöglicht ein Verständnis, wo nicht eine Re-  
 konstruktion, des obigen Textes; s. auch die unmittelbare Fortsetzung  
 der Āśv. Prāy.: atho 'nnayanādi-pūrvāhuti-paryamtaṃ dugdhā-'di-sādha-

prahiṇomī 'ty<sup>724</sup> apo<sup>725</sup> ninīyo<sup>725</sup> 'd uttamam ity abhima-  
ntryo 'd uttamam mumugdhi na<sup>726</sup> ud uttamam varuṇe<sup>727</sup> 'ti  
vāruṇy(en)ā<sup>728</sup> 'jyā-'hutir<sup>728</sup> juhuyā[c]<sup>729</sup> | (chāvali<sup>730</sup> deva)

raṇa-homa-dravye skanne prajāpater viśvabhṛti tanvaṃ hutam asī 'ty  
[Āp. 9. 6. 3] abhimṛśya apsu prakṣipyā homasa[mar]thaśeṣeṇa vāruṇīm  
japitvā vāruṇyā pūrvāhutiṃ juhuyāt | anya-homakāla-paryāntaṃ yajamā-  
nasyā 'naśanam bhavati | aśeṣe skanne sthālyāḥ punar-unnayanaṃ kā-  
rayitvā pūrvavaḥ juhuyāt | sthālyāṃ apy abhāve ājyam samskrtyo 'nnīya  
pūrvavad dhomādi kartavyaṃ | athavā śeṣeṇa juhuyāt punar unniyā 'śeṣe  
ājyam aśeṣe iti nimittatraye prakṛtivad dhomaḥ | vāruṇī japo vāruṇī  
homo 'naśanam ca yajamānasya naimittikaṃ karmatrayaṃ punarhomaṃ  
ca gāṇagāriḥ || ājyam aśeṣa iti tṛtiya eva nimittaṃ tat trayaṃ śeṣa-  
homaḥ punar unniya homa iti kecit | Āśv. Pray. 4 b: prācīna-haraṇā-  
nantaraṃ duṣṭe punar-unnayanaṃ ||

<sup>724</sup> AV. 10. 5. 23; Āp. 9. 5. 6; daher werden unreine Substanzen dem  
Wasser übergeben; cf. oben Anm. 58. Āśv. 3. 11. 6; Brahm. Prāy. 41 b:  
samudraṃ vaḥ prahiṇomīty aena mamtreṇā 'pa upanīniya nīcau [l.:  
nīcair] dravyaṃ prāpyaṃ yatra skandet tad apo ninayed iti brāhmaṇaṃ  
yad adya dugdham abhimantrayati . . . Āśv. Prāy.: atha sthāli-bhedād  
bhinnam skannam vā sādharmaṇam agnihotra-dravyam abhimantrayet |  
samudraṃ vaḥ . . . . . gopatāv (Āśv. 3. 11. 6) ity apsu prakṣipet |  
<sup>725</sup> AB ayoniniyo C apo miniyo D apo ninīyo <sup>726</sup> RV. 1. 25. 21.  
<sup>727</sup> RV. 1. 24. 15; cf. Agn. Prāy. 7 a: āhuti-dvayasyā 'paryāptau anyam  
dravyam . . . juhuyāt | etad dohanā-'dy ā prācīna-haraṇāt | prācīnaharaṇāt  
prāg agnihotra (l.: 'tre) skanne samudraṃ va ity anenā 'bhimṛśya  
yad adya dugdham (cf. Āp. 9. 5. 6) iti payasi | payo-vyatirikte dravye  
adhiṣṭitā-vasthāyāṃ skanne vakṣyamāṇaṃ brāhm[āṇ]oktaṃ viṣyamāṇe  
yad abhimarśanaṃ tad bhavati | tataḥ skannam apo 'bhyavahareyuḥ |  
prakṛta eva homaḥ | prajāpater viśvabhṛti tanvaṃ hutam asī 'ti  
(Āp. 9. 6. 3) tatra skannābhimarśanaṃ śeṣeṇa juhuyāt punar unniyā  
'śeṣa ājyam aśeṣa etad ā homād vāruṇīm japitvā vāruṇyā juhuyād  
anaśanam ā 'nyasmād dhoma-kālāt | tata[h] prayogaḥ | prācīna-haraṇādy-  
uttarāhuti-madhye yady agnihotraṃ skandet tadā prajāpater . . . asiti  
payo-'bhimarśanaṃ samudraṃ va ity anena tanūlādy-abhimarśanaṃ  
kṛtvā tataḥ skannam apo 'bhyavaharet | tataḥ sruci madhye homa-dvayasya  
paryāpta-dravyaṃ cetainaiva [l.: cet tenaiva] mātṛa-'pacāreṇaiva homaḥ nā  
'trā 'bhyānayaṇam | yadi sarvaṃ skandet tadā punar unniya homaḥ |;  
vgl. Ait. Brāhm. 7. 3: yasyā 'gnihotry upāvasṛṣṭā duhyamānā spandeta  
. . . sā yatra skandayet tad abhimṛśya japet . . . tatra yat pariśiṣṭam  
syāt tena juhuyād yady alaṃ homāya syād | yady u vai sarvaṃ siktaṃ  
syād athā 'nyām āhūya tām dugdhvā tena juhuyāt . . . ; cf. Āśv. Prāy. 3 b:  
pātra-gataṃ tad duṣṭam śeṣa-'bhāve dravyāntareṇa homaḥ | <sup>728</sup> A  
vāruṇye dadyādāyāhutir BC vāruṇyo nadyād ājyāhuti D vāruṇyādogdhā-  
dājyāhutir <sup>729</sup> Āp. 9. 6. 1; — Brahm. Prāy. 42 b: vāruṇī prāyaścittaṃ  
kartavyaṃ varuṇo vā etat (!) yajñasya grhṇāti yad ārchati cf. oben Anm. 724.

<sup>730</sup> D 'vaṇī

sāyam [yasya] skanno<sup>731</sup> homaḥ<sup>732</sup> syāt<sup>732</sup> prātar nā 'śniyāt |  
 prāta[r ya]sya skanno<sup>731</sup> homaḥ<sup>733</sup> [syāt] sāyam nā 'śniyān |  
 (mantraskannaṃ)<sup>734</sup> ced abhivaṛṣen mitro janān yātayati<sup>735</sup>  
 'ti samidham ādhāyā 'nyā(ṃ) dugdhvā punar juhuyād<sup>736</sup> | mitro  
 janān yātayati bruvāṇo mitro dādāhāra prthivim uta dyām |  
 mitraḥ kṛṣṭir animiṣā 'bhicaṣṭe mitrāya havyam ghṛtavaj  
 juhota svāhe 'ti<sup>737</sup> mantra-saṃskṛtaṃ<sup>738</sup> | kiṭā-'vapannaṃ hira-  
 nyagarbha<sup>739</sup> iti valmika-vapāyā<sup>740</sup> avaniyā<sup>741</sup> 'nyām dugdhvā  
 punar juhuyāt<sup>742</sup> || 3 || agnihotraṃ ced anabhyuddhṛtaṃ sūryo

731 ABC skanno D skaṃnnā 732 A homām syāt B homāsyā  
 C homāt D homā syāt 733 BCD homāt cf. Āp. 9. 6. 9; Agn. Prāy.  
 8 a: varuṇi-japo vāruṇa-homo 'naśanaṃ ca | 734 l. vielleicht:  
 \*trasaṃskṛtaṃ; s. im folg. 735 RV. 3. 59. 1; Āp. 9. 2. 6 (fast  
 wörtlich übereinstimmend); Āśv. 3. 11. 22; K. Ś. 25. 11. 23. 736 Brahm.  
 Prāy. 42 a: avavṛṣtaṃ nā mṛd eva kṛttakasecanaṃ divyādir adbhīḥ saṃ-  
 sarga ity arthaḥ | paṭalādi-dravya-vihṛtair ity arthaḥ... tatra bhūr bhuva  
 svar iti purastād dhoto vidad ity evam-ādi brāhmaṇa-darśanaṭ | vyāhṛtir  
 agnihotraṃ iti vo 'cārya mitra iti pūrvām āhutiṃ juhuyāt parisamāpte  
 tasminn aparahomānte stome ca parisamāpte 'pare punaḥ (!) ahomo vā  
 'parayor ity etat sūtram etad vratam ichaṃti | teṣām iha prāg aparahomād  
 anyām dugdhvā 'tha punar agnihotraṃ juhuyāt (!) anyām dugdh[ve] 'ti vā  
 'n[y]ena dohanam niyamyate | kiṃ tu punar agnihotraṃ vidhiyate anya[d]  
 dravyam upādāya punar agnihotraṃ hotavyam iti payasi vā 'vavṛṣṭe ni-  
 yamaḥ | kiṃ tarhi sarvadravyeṣv eva vṛṣṭeṣu tatra (!) avavṛṣṭavaśena  
 etat | nai 'tan naimittikaṃ | cf. Agn. Prāy. 9 a: mitro janān yātayati  
 bruvāṇa iti samid-ādhanaṃ | sragāte (?) 'gnihotra-dravye yadā varṣet tadā  
 nimittā-'nantaraṃ mitro .... juhote 'ty āhavanīye samidham ādadhyaṭ |  
 tatas tenaiva homaḥ || vgl. Āśv. Prāy. 4 b: agnihotra-dravye vṛṣṭir  
 idaṃ (?) ścota(ṃ)ti tadā mitro .... juhota svāhā || mitrāye 'dam || iti samid-  
 aṃtaraṃ nimittā-'nantaraṃ eva juhuyāt || athavā prākṛta-maṃtra-sthāne  
 ayaṃ taṃtraḥ | 737 ABC 'hote 'ti 738 ABCD maṃtraṃ-°  
 739 AV. 4. 2. 7. 740 ABC vapām 741 Mss. apa° resp. api°.  
 Als Mittel, sich eines unreinen Gegenstandes zu entäubern, gilt das  
 Heraufgießen resp. Aussetzen desselben auf einen Ameisen- oder Maul-  
 wurfhügel, das Aufhängen auf Bäumen, das Fortwerfen in Wasser.  
 Letztere drei Arten bei Beseitigung eines Fötus angewendet: K. Ś. 25.  
 10. 14. 742 Āśv. 3. 10. 23; Brahm. Prāy. 43 b: kiṭāvapannaṃ  
 prajā(va)patyarcā valmika-vapāyā avaniya bhūr ity upatiṣṭheta...  
 prajāpatyarcā... hiraṇyagarbha ity etayā apari punaḥ prajāpate na hi  
 tvattānī 'ty etayā.... viṣya (?) saṃvā valmika-vapāyā kiṭāvapannaṃ  
 aṃtaḥparidhy avavṛṣṭe vā vidhānaṃ avanayed iti...; cf. Agn. Prāy. 5 b:  
 duṣṭāni haviṃsy apsu prakṣipet sarvatra | prajāpate na tvad etāny anya  
 (AV. 7. 80. 3) iti valmika-vapāyā vā sānnyam duṣṭaṃ madhyamena  
 palāsa-parṇena juhuyāt | prajāpate... rāyīnām (!) ity anena svāhākārāṃ-  
 tena maṃtreṇa valmika-dvāre prasīpceṭ | apsu vā tūṣṇim |

'bhyudiyād<sup>743</sup> ihai 'va kṣemya edhi<sup>744</sup> mā prahāsir<sup>745</sup> mām  
amum āmuṣyāyaṇam<sup>745</sup> iti śamayitvā prāṇiḥ pravṛttā-'tipa-  
ttau<sup>746</sup> maitraṃ caruṃ nirvapet sauryam<sup>747</sup> ekakapālaṃ |  
varō<sup>748</sup> dakṣiṇā | 'gnīn upasamādhāya yajamānaḥ patnī vā 'bhuñ-  
jānau vāgyatāv<sup>749</sup> arāṇipāṇī<sup>750</sup> sarvāhnam<sup>751</sup> upāsiyātām<sup>752</sup> |  
dvayor<sup>753</sup> gavoḥ<sup>753</sup> sāyam agnihotraṃ juhuyād<sup>754</sup> | agnaye

<sup>743</sup> Brahm. Prāy. 51 a: anuddhṛtaṃ ced abhyudiyād uttarato gārha-  
patyasya samstīryā 'gnihotra-pātrāṇi prayujya samstīrya (?) pavitraṃ  
utpādya pavitre prakṣa... (?) sruvaṃ jāyasthālīm co 'ttarataḥ  
prayujya agnihotrasya daśahotrābhi ... rśanāmtaṃ kṛtvā samśādanāni  
gārhapatyasya pakayajñadharmēṇa "jyaṃ samśrutyo 'ttarataḥ agnihotra-  
pātrāṇām avasthāpya caturgr̥hitaṃ gr̥hitvā pavitre gārhapatyē akṛtvā  
"jyasthālīm apaniya siddham | <sup>744</sup> Āp. 9. 7. 6. (Die differenzieren-

den Bestimmungen finden sich in 9. 7. 2 ff.; cf. 9. 7. 10); Āśv. 3. 12. 7.  
<sup>745</sup> D prahāsīd idam aham āmuṣyāyaṇam iti <sup>746</sup> A pravṛttāpitau

B pravṛttānipattau C pravṛttāpipacau ('tvau?) s. hierzu Āp. 9. 7. 6; —  
Brahm. Prāy. 58 a folg. behandeln das gleiche Thema; ... prātar agni-  
hotraṃ ced abhyudiyād anv agnir uśasām agram akāśad (M. S. 1. 8. 9) ity  
unnītam abhimaṃtrayate | (Komm.) prātar agnihotragrahaṇāt prāṇite  
gnau prātar agnihotrārtham abhyudiyāt ... na hi sūryābhyudaya eva  
yasya 'hutam agnihotraṃ sūryo 'bhyudiyād brāhmaṇa-darśanāt tatre 'daṃ  
prāyaścittam anuṣaṃgam kuryād anv agnir ity unnītam abhimaṃtrayate  
brāhmaṇadarśanāt .... anādesād adhvaryur evābhimaṃtrayate āhavanī-  
[yaṃ] yajamāna ihai 've 'ty abhimaṃtrayate ... mām amum iti nāma  
gr̥hṇāty āmuṣyāyaṇam iti gotraṃ mām yajñadattaṃ bhāradvāja ity evam  
anyatrā 'thā 'mum iti ... prātar vastor iti aṃtato 'nuśajed iti sāyam-  
agnihotra-kālātikrama uktaṃ | hutai maitraṃ caruṃ nirvapet | sauryam  
ekakapālaṃ hute hutamātre sadyahkriyā syād iti | imdhānau dam-  
pati vāgyatāv anaśnamtau sarvāhnam upāsiyātām | ... agnisamipe ...  
āsiyātām dvayor gavoḥ sāyam agnihotraṃ juhuyād ... sāyam patny  
anvāste na prātar iti patnyā pratar-anvāsanam eva pratiśidhyate ... prātar  
agnihotraṃ ced abhyudiyād ... anuddhṛtaṃ .... uddharaṇād ārabhya  
prāk pūrvasya "huter idam prāyaścittam ... vgl. oben 1. 2. <sup>747</sup> ABCD  
saurya; cf. Āp. 9. 7. 7. <sup>748</sup> A vanaro B caro; cf. Āśv. 3. 12. 8.

<sup>749</sup> Auch der Bruch der Schweigepflicht verlangt Sühne (Āśv. Prāy. 17 a):  
yatra vāgyamo vihitas tad-bhreṣe ato devā (RV. 1. 22. 16) iti japed api  
vā 'nyām vaiṣṇavīm || upāśu-madhyamā-"dir yatra sarvo vihitas tad-  
bhreṣe 'dhvaryur ābhīr gīrbhīr ..... syāma (Taitt. Brāhm. 3. 7. 11. 4—5)  
svāhe 'ti sruvāhutīm juhuyāt || yatra ekaśrutyo-ādi vihitaṃ tad-bhreṣe  
viṣṇuṃ śrutvā tad eva punaḥ paṭhet || <sup>750</sup> BC aruṇāpaṇi D arāṇi-

yāṇi <sup>751</sup> A sarvātsam BC sarvāhnm <sup>752</sup> B upāsidhātām; cf. Āśv.  
3. 12. 9. <sup>753</sup> BC dvayokaṃchoḥ; ddvayor gaṭhoḥ; verbessert nach

Āp. 9. 7. 9. <sup>754</sup> Brahm. Prāy. 47 a: yadi rudraḥ paśūn abhimaneyeta  
dvayo gavo sthālā dohane ca dohayitvā samānīya sajūr jātavedā (M. S.  
1. 8. 6) iti pūrvām āhutiṃ juhuyāt | .... dvayor gavyo sthālā dohanena  
ca (?) dohayitvā .... atha sthālāyām samānīya bhūr bhuvaḥ svar agni-

vaiśvānarāya dvādaśakapālaṃ puroḍaśaṃ nirvaped | yadi hy  
 ayaṃ divā prajāsu hi manyeta sajūr jātavedo<sup>755</sup> divā prthi-  
 vyā haviṣo vihi<sup>756</sup> svāhe 'ti sajūruho<sup>757</sup> vā syāt sajūr agnaye  
 divā prthivyā haviṣo vihi svāhe 'ti dvādaśarātram agnihotraṃ  
 juhuyād | yadi na viramayē agnaye<sup>758</sup> suśīryatamo<sup>759</sup> juṣasva  
 svāhe 'ty aparaṃ dvādaśarātram<sup>758</sup> niśāyāḥ sāyamāhuter  
 atipattir<sup>760</sup> prātarāśe prātarāhuter āsādyā 'gnihotraṃ ā<sup>761</sup> ta-

hotraṃ sajūr iti co 'kt[v]ā pūrvām āhutiṃ juhuyāt Bl. 48 a: dvayor  
 gavor ekasyā dvayor vā niśidane punaḥ prāyaścittam ity upajātam iti  
 kṛtvā prāyaścittam bha[va]ti. Bl. 60 b: dvayor gavoḥ sāyam agnihotraṃ  
 hutvā . . .

<sup>755</sup> Āp. 6. 14. 12. <sup>756</sup> C vrihi <sup>757</sup> A sajūrudvo B sajūruho  
 D sajūsaho gemeint: sajūr u hai 'va? <sup>758</sup> Statt dieser und  
 der inzwischenliegenden Worte setzt D: niśā <sup>759</sup> A suśīryatapo  
 B suśīryatamo C suśīryatamo <sup>760</sup> cf. K. Ś. 25. 10. 23; Agn. Prāy. 4 b:  
 atha rātreḥ prathamāḥ praharaḥ sāyamhoma-kālāḥ || dāśa ghaṭikāḥ prā-  
 tarhoma-kālāḥ || svakāle prāṇiteṣv agniṣu (!) uktakālā-'tikrame prāyaścittam  
 ucyate | sāyamkālā-'tipattau ājyaṃ . . . saṃskṛtya caturgrhītaṃ grhītvā  
 āhavanīye juhuyāt | doṣā vast[o]r namaḥ svāhe 'ti mantrēna | parisā-  
 mūhanādikuṣeṣū 'pasādanāntaṃ kṛtvā bhūr bhuvāḥ svar iti jāpitvā  
 brāhmaṇāya gāṃ dattvā samid-ādhanā-'di-homa-śeṣaṃ samāpya teṣv evā  
 'gniṣu vāruṇim iṣṭiṃ pūrṇāhutiṃ vā kuryāt | atha prātaḥ-kālā-'tipattau  
 prātar vast(o)r namaḥ svāhe 'ti caturgrhītaṃ hutvā kuṣeṣū 'pasādanān-  
 taṃ kṛtvā gāṃ dattvā homaśeṣaṃ samāpya (!) āhavanīyam evā 'nuga-  
 mayen na dakṣiṇāgniṃ || punar gārhapatyād āhavanīyaṃ prapayet | ibaiva  
 kṣemya edhi mā prahasid [d]evadattaṃ mā bhāradvājaṃ iti prapayet |  
 atra mantrē yajamāna-nāma . . . . . iṣṭir mitraḥ sūrya iti devate ||  
 abhi yo mahinā divaṃ . . . . . prthivīm (RV. 3. 59. 7) | pra sa mitra  
 marto . . . . . dūrāt (RV. 3. 59. 2) iti mitrasya caror yājyānuvākye |  
 taraṇir viśvadarśataś . . . . . anikam (RV. 1. 50. 4) iti sūryasya || pūr-  
 ṇāhutyau vā kurye | tato daṇḍpati vāgyatau (s. oben 4. 4) tān evā 'gnīn  
 jvalaya(m)to upāsiyātāṃ | homakāle anaśnāntau ekasyā gor dugdham  
 adhiśṛitya tasmin dvitīya-gor dugdham ānayet | tenā 'gnihotraṃ hutvā  
 dakṣiṇāgny-āhavanīyayor na dhāraṇaṃ | tataḥ prātaḥkāle agnihotraṃ  
 hutve 'ṣṭiḥ | agnir vratabhṛd devatā | tvam agne vratabhṛc . . . . . jātave-  
 dah | (A. Ś. 3. 12. 14) || pūrṇamāsavad ānyat || pūrṇāhutiṃ vā || atha prā-  
 ñiteṣu homakālātipattau agnīn vihrtyā 'jyaṃ saṃskṛtya juhvaṃ catur-  
 grhītaṃ grhītvā manasvatyā 'havanīye juhuyāt || evam aneka-kālā-'tipattāv  
 apy eṣaiva prāyaścittīḥ || atīta-homā api pakṣa-homa-nyāyena kartavyā  
 ity eke |. Die Versäumnis eines Manenopfers muß rituell gesühnt wer-  
 den (Agn. Prāy. 19 a): apastambo-'kta-piṇḍapitṛyājña-lopa-prāyaścittam |  
 piṇḍapitṛyājña-'tipatti-nimittam caturgrhītenā 'jyena saptahotāraṃ ho-  
 śyāmī 'ti saṃkalpya caturgrhītaṃ grhītvā | mahā(m)-haviṃ hotā | satya-  
 haviṃ adhvaryuḥ | acyutapājā agnīḥ | acyuta-manā upavaktā | anādhṛṣyaś  
 cā 'pratidhṛṣyaś ca yājñasyā 'bhigarau | ayāsyā udgātā | vācaspate hṛdvidhe  
 nāman vidhema te nāma | vidhes tvam asmākaṃ nāma | vācaspatiḥ somam

mitor <sup>761</sup> āsita | samsthāpyau <sup>762</sup> 'm bhūr bhuvaḥ svar janad  
[d]oṣā vastoh <sup>763</sup> svāhe 'ti juhuyād | atha prātar ahar-aha <sup>764</sup>  
rātrim <sup>764</sup> rātrim ity upasthāne syād | agnaye 'bhyujjuṣasva  
svāhe 'ti sruveṇa gārhapatyē juhuyād <sup>765</sup> | yasyā 'nnaṃ <sup>766</sup> nā  
'dyāt <sup>766</sup> tasmai brāhmaṇāya <sup>767</sup> dadyāt <sup>767</sup> adhasat samidham  
āharet | smṛtāgnihoṭrī tiraśco darbhan dākṣiṇāgrān <sup>768</sup> kuryād |  
yasyo 'bhāv anugatau sūryo 'bhiniṃlocēd <sup>769</sup> abhyudiyād vā  
'raṇiṃ <sup>770</sup> gatā vā naśyeyur <sup>771</sup> asamārūdhā <sup>771</sup> vā prakṛtyai

apād mā daivyaś tamtuś chedi mā manuṣyaḥ | namo dive namaḥ pṛthi-  
vyai (M. S. 1. 9. 1 Text variiert vgl. TA. 3. 5. 1) svāhā vācaspataye brah-  
maṇa idam ta ity āhavanīye juhōti | Das Verfehlen des richtigen Zeit-  
punktes ist selbst bei Einzelheiten des Opfervollzuges ominös (Āśv. Prāy.  
18 a): *vaṣaṭkāre* anāgate atīte vā . . . . . Noch mehr bedarf das ver-  
sehentliche Auslassen eines Opfers oder Opfergliedes der Sühne (Āśv.  
Prāy. 18 b): *prayājā-*"dy-amgā"-karaṇe . . . . . aṣtau vyāhṛtiś ca sruveṇa  
juhuyāt || *pīṇadapitṛyajña-*"karaṇe 'py etat prāyaścittam || tad etat samīṣṭa-  
yajusaḥ pūrvaṃ kāryam || sarvatrā 'karaṇe . . . . Die versäumte heilige  
Handlung muß nachgeholt werden (ibid.): *prāyaścitte* kṛte pascād  
atitam api karma vai kāryam ity eka ācāryā ne 'ty ane[ke] 'pi  
vipaścitaḥ || *pathikṛṇ-mukhenā* 'tipanna-yāgaṃ vā juhuyād iti kecit || tad  
etat iṣṭy-amtarā-"rambhāt prāg yadā tatra kāraṇa-vaśān na kṛtam tadā  
*pathikṛṇ-mukhene* 'ṣṭy-amtaraṃ kāryam || Auch bedarf es der Sühne,  
wenn gegen die beim Opfer vorgeschriebene Observanz in irgend einer  
Weise verstoßen wird (Agn. Prāy. 14 a): athā "gneyyā iṣṭayo vrata-  
'tipattau vratapataye vrata-lopa-nimitta eve 'ṣṭiḥ kāryā | sāgnāv agni-  
prāṇayane 'gnivate | oder wenn die heiligen Feuer bei ihrer Anlegung  
verwechselt werden: *yady anyo* 'gnir āhavanīyāyatane āhavanīyārtham  
uddhriyate tam agnim anidhāyai 'va smarati cet tadā "yatanastham  
uduhye "dānim uddhṛtam nidadhyāt | tathā 'sati 'ṣṭir na bhavati | eta-  
sminn api pakṣe *yady anapavṛtta-karmo* 'duhyeta tadā vyāhṛtiromaḥ  
karttavyaḥ || *apavṛttam* tu na kiṃcid api prāyaścittam || tadā smṛtau  
etasmin pūrva-praṇīte nidadhyāt tadā 'gnivate 'ṣṭiḥ kāryā ||

<sup>761</sup> A aṃtamitor <sup>762</sup> A samānya BCD sāmāny <sup>763</sup> B  
"vāstāh <sup>764</sup> ABCD "-aha rātrim <sup>765</sup> Brāhm. Prāy. 2 b  
zitiert als maßgebend für alle Sühnezeremonien: *brahmā prāyaścittāni*  
*sruveṇa juhōty etat sūtram.* Agn. Prāy. 19 a: *sruveṇa juhuyād brahmā* |  
*sarvatre* 'ṣṭika-prāyaścittēṣu *brahmaiva karttā* | Śrauta-prāy. Candrikā 1 a:  
*homa-sādhana-pātrā-nuktau juhuh* | *caturgrhītā*-"di-viśeṣā-nuktau juh-  
vām ekagrhitam | *vahni-viśeṣā-nuktāv āhavanīyaḥ* | *karṭṭr-viśeṣā-nuktāv*  
*adhvaryuḥ* | *karma-madhye patitāni prāyaścittāni* tu ājyena bha-  
vamti | <sup>766</sup> A *yasyānnaṃnāsyāt* B *yasyānnaṃtādyā* C *yatyānna-*  
*nādyāt* D *yasyānnaṇādyāt* <sup>767</sup> A "dayadyād; BCD "yadyadyāt  
<sup>768</sup> BC *dākṣiṇāgnān* <sup>769</sup> BC *bhimiṃlocēd*; D *bhiniprocēd*  
<sup>770</sup> C "yāṇiṃ <sup>771</sup> B "yu samā° C *yuḥ samā°* D *yurasa-*  
*mārūḍho*

"va punar ādadhita<sup>772</sup> || 4 || iti yajñaprāyaścitte *caturtho*  
*'dhyāyaḥ* samāptaḥ<sup>773</sup> ||

<sup>772</sup> Āśv. 3. 12. 29 f.; Brahm. Prāy. 51 b: yasyo 'bhā[v] . . . .gārhapatyā-  
'havaniyāv anugatau sūryo 'bhyastam iyāt abhyudiyād vā punarā-  
dheyam eva tasya prāyaścittiḥ; K. Ś. 25. 3. 24; cf. Āśv. Prāy. 10 b:  
gārhapatyā-'havaniyayor nāse tū 'bhaya-niṣṭha-bhasmanā 'raṇi ayaṃ  
ta (RV. 3. 29. 10) iti maṃtreṇa saṃsprśye 'taḥ prathamam jajñe agniḥ  
svād yoner . . . . . prajānan (Kauś. S. 133. 6) mathitvā gārhapatyā ādhāya  
tata āhavaniyam praṇiya pūrvoktam prāyaścittam [d. h.: die beim Er-  
löschen des gārhapatyā-Feuers angewandte] kuryāt || ubhayor ubhaya-  
sāpekṣatvena kramā-'nupatteḥ || tata ubhayatrā 'nvādhāno-'pasthāne ||  
<sup>773</sup> BC lesen statt dieses Kolophons: ity atharvavede vaitānasūtre prāya-  
ścitta-prasaṅge dvādaśamo 'dhyāyaḥ || 12 ||; B beginnt sodann mit: om  
D ity atharvavede vaitānasūtre prāyaścitta-prasaṅgo dvādaśo 'dhyāyaḥ |